The Way of Adamantine Faith
VOLUME 5 OF 5

A Systematic Exposition of Shin Buddhism, Zen, Yogācāra, and the Akṣobhyavyūha for the Age of Mappō

The Complete Guide to Entrusting in Amitābha Buddha, the Direct Realization of Suchness, the Transformation of Consciousness, and the Bodhisattva Path from Sukhāvatī to Abhirati

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Sādhaka Abhiratimitra (Reverend Moshe Reed)

Amida Buddha

Akshobya Buddha

Matangi Bodhisattva

Krishna Bodhisattva

Jesus Bodhisattva

Avalokiteśvara Bodhisattva

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All conditioned phenomena are like a dream, an illusion, a bubble, a shadow, like dew or a flash of lightning; thus should we perceive them.

The Precepts and Buddha-Nature

The practitioner does not need to believe:

"I am permanently evil."

Nor:

"I am already perfect, therefore conduct does not matter."

Buddha-nature points toward the possibility of awakening.

The precepts cultivate the conditions through which that possibility can become manifest.

The Bodhisattva and Failure

Failure will occur.

The practitioner may become:

angry,

selfish,

dishonest,

impatient,

or **careless**.

Recognize the failure.

Do not conceal it.

Do not make it an identity.

Return to practice.

The Bodhisattva and Success

Success creates another temptation.

"I am a good practitioner."

Observe this thought.

Spiritual accomplishment can become another form of ego.

Return to humility.

The Daily Ethical Examination

At the end of each day, ask:

Did I cause unnecessary harm?

Did I take what was not given?

Did I treat others respectfully?

Was my speech truthful?

Did I preserve clarity of mind?

Then ask:

Where did I practice compassion?

Where did I practice generosity?

Where did I remain patient?

Where can I improve tomorrow?

The Evening Reflection

The practitioner may recite:

Whatever harmful action I have committed,

whether through body, speech, or mind,

I recognize it.

May I understand its causes.

May I repair what can be repaired.

May I transform the tendencies that produced it.

May tomorrow provide another opportunity for practice.

The Morning Commitment

Upon waking:

Today I will protect life.

Today I will practice generosity.

Today I will respect the freedom of others.

Today I will speak truthfully and compassionately.

Today I will preserve clarity.

Today I will cultivate wisdom and compassion.

Today I will remember Amitābha and Akṣobhya.

Today I will practice for the benefit of all beings.

The Bodhisattva Precepts and the Nembutsu

The practitioner recites:

Namu Amida Butsu.

The Name becomes a reminder that ethical transformation does not depend entirely upon egoic self-power.

The practitioner receives compassion.

Then expresses gratitude through conduct.

The Precepts and Zazen

During Zazen, observe ethical impulses before they become actions.

An angry thought appears.

Notice.

A desire to lie appears.

Notice.

A desire for praise appears.

Notice.

Awareness creates space.

The precepts provide direction.

The Precepts and Abhirati

Abhirati represents disciplined awakening.

The practitioner therefore approaches ethical life as training.

Not punishment.

Not self-hatred.

Training.

Every day provides another opportunity to become more stable, compassionate, and wise.

The Precepts and Sukhāvatī

Sukhāvatī represents compassionate conditions for awakening.

The practitioner therefore asks:

Can I create Pure Land-like conditions around me?

A household characterized by:

kindness,

truthfulness,

patience,

beauty,

and **Dharma practice**

becomes a small field of awakening.

The Universal Precept

Beyond every formulation is one central aspiration:

Do not deliberately make yourself a source of unnecessary suffering.

Instead:

Become increasingly capable of benefiting beings.

This is the heart of Bodhisattva ethics.

The Bodhisattva Precept Ceremony

Before receiving the precepts, the practitioner may kneel or sit before the altar.

Three bows are made.

Then:

I take refuge in Buddha.

I take refuge in Dharma.

I take refuge in Saṅgha.

Again:

I take refuge in Buddha.

I take refuge in Dharma.

I take refuge in Saṅgha.

Again:

I take refuge in Buddha.

I take refuge in Dharma.

I take refuge in Saṅgha.

Receiving the Precepts

The practitioner then recites:

I undertake to protect life.

I undertake to respect what is not mine.

I undertake to honor the freedom and dignity of others.

I undertake to speak truthfully and compassionately.

I undertake to preserve clarity of mind.

Then:

May these commitments become causes for awakening.

The Bodhisattva Vow

The practitioner continues:

However numerous beings may be, I aspire to benefit them.

However deep confusion may be, I aspire to transform it.

However many teachings may exist, I aspire to learn them.

However profound awakening may be, I aspire to realize it.

The vow is not a declaration of personal perfection.

It is a direction.

The Four Great Vows

Beings are innumerable; I vow to benefit them.

Delusions are inexhaustible; I vow to transform them.

Dharma teachings are boundless; I vow to learn them.

The Buddha Way is unsurpassable; I vow to embody it.

Dedication

May ethical discipline become compassion.

May compassion become wisdom.

May wisdom become skillful action.

May skillful action create conditions for awakening.

May Amitābha's compassion guide my heart.

May Akṣobhya's wisdom stabilize my mind.

May Mātaṅgī guide my speech.

May Kṛṣṇa guide my joyful compassion.

May Jesus Bodhisattva guide my compassionate love.

May all Buddhas and Bodhisattvas guide my conduct.

May all beings attain Buddhahood.

Namu Amida Butsu.

Namo Akṣobhya Buddhāya.

The Precepts Become Life

The precepts are not complete when the ceremony ends.

They begin there.

The practitioner carries them into:

conversation,

friendship,

work,

family,

community,

meditation,

art,

and **ordinary daily decisions**.

The Bodhisattva does not ask:

"How can I appear enlightened?"

The deeper question is:

"How can my presence reduce suffering and create conditions for awakening?"

This is the ethical heart of the Way of Adamantine Faith.

Namu Amida Butsu.

Namo Akṣobhya Buddhāya.

May all beings attain Buddhahood.

Ordination Rite

The Ordination Rite marks a formal entrance into the disciplined life of the Bodhisattva within the Sādhaka Abhiratimitra Tradition.

Ordination does not make a person spiritually superior.

It does not guarantee awakening.

It does not erase ordinary human limitations.

Rather, ordination establishes a public commitment to:

Buddha,

Dharma,

Saṅgha,

the Bodhisattva vow,

ethical discipline,

devotional practice,

and **the benefit of all beings**.

The ordained practitioner accepts the path as a way of life.

The Meaning of Ordination

Ordination means setting one's life deliberately toward awakening.

The practitioner declares:

I will orient my life toward the Dharma.

This orientation includes:

study,

meditation,

Nembutsu,

ethical conduct,

service,

community,

and **Bodhisattva activity**.

No Claim of Perfection

The ordinand does not declare:

"I am enlightened."

Nor:

"I am free from all defilements."

Instead:

"I undertake the training."

This distinction protects the Sangha from spiritual pride.

The Ordination Assembly

Ordination should ordinarily take place before members of the Saṅgha.

The assembly may include:

the preceptor,

ordained practitioners,

lay practitioners,

and **witnesses**.

The community serves as a field of accountability and support.

Preparation

Before the ceremony, the ordinand reflects upon the commitment being undertaken.

The ordinand asks:

Am I prepared to accept the discipline of this path?

Am I willing to continue practicing when enthusiasm disappears?

Am I willing to receive correction?

Am I willing to serve rather than merely receive recognition?

The Altar

The altar may contain representations of:

Śākyamuni Buddha,

Amitābha Buddha,

Akṣobhya Buddha,

and the Bodhisattvas.

The central image may be selected according to the occasion.

Incense may be offered.

A lamp may be lit.

The symbols remind the assembly that ordination exists for awakening rather than personal status.

Entering the Hall

The ordinand enters quietly.

The assembly remains silent.

The ordinand approaches the altar and bows.

Three bows may be made.

The first is offered to the Buddha.

The second to the Dharma.

The third to the Saṅgha.

Taking Refuge

The preceptor asks:

Do you take refuge in Buddha?

The ordinand responds:

I take refuge in Buddha.

Do you take refuge in Dharma?

I take refuge in Dharma.

Do you take refuge in Saṅgha?

I take refuge in Saṅgha.

The refuge is repeated three times.

The Nembutsu

The assembly recites:

Namu Amida Butsu.

The Name reminds the ordinand that the path rests upon compassionate entrusting rather than egoic self-glorification.

The Akṣobhya Invocation

The assembly then recites:

Namo Akṣobhya Buddhāya.

The ordinand remembers the discipline of the Unshakable Buddha.

Compassion must be supported by stability.

The Examination of Intention

The preceptor asks:

Why do you seek ordination?

The ordinand answers according to their sincere intention.

The essential orientation is:

For awakening and for the benefit of beings.

The Renunciation of Spiritual Vanity

The ordinand declares:

I do not enter this path to become superior to others.

I do not seek spiritual status for its own sake.

I do not claim realization that I have not attained.

I accept that I remain a practitioner.

The Bodhisattva Intention

The preceptor asks:

Do you aspire to the Bodhisattva path?

The ordinand responds:

I aspire to cultivate wisdom and compassion for the benefit of all beings.

The Five Precepts

The ordinand receives the fundamental ethical commitments.

I undertake to refrain from killing.

I undertake to refrain from taking what is not given.

I undertake to respect the dignity and freedom of others.

I undertake truthful and compassionate speech.

I undertake to preserve clarity of mind.

The Bodhisattva Precepts

The ordinand then receives the broader commitment to compassionate conduct.

The preceptor says:

Do you undertake to cultivate compassion?

The ordinand:

I undertake it.

Do you undertake to cultivate wisdom?

I undertake it.

Do you undertake to practice patience?

I undertake it.

Do you undertake to cultivate generosity?

I undertake it.

Do you undertake to benefit beings according to your capacity?

I undertake it.

The Four Great Vows

The ordinand recites:

Beings are innumerable; I vow to benefit them.

Delusions are inexhaustible; I vow to transform them.

Dharma teachings are boundless; I vow to learn them.

The Buddha Way is unsurpassable; I vow to embody it.

The Practice of Shinjin

The ordinand acknowledges the importance of entrusting.

I entrust myself to Amitābha's compassionate vow.

This does not mean abandoning practice.

It means recognizing that awakening cannot be reduced to the achievement of an isolated ego.

The Practice of Zazen

The ordinand commits to contemplative practice according to capacity.

I undertake to cultivate direct awareness through meditation.

Zazen becomes a discipline of returning.

Again and again.

The Practice of Yogācāra

The ordinand also commits to examining consciousness.

I undertake to observe the causes and conditions of my thoughts, emotions, perceptions, and actions.

The purpose is transformation.

The Practice of Nembutsu

The ordinand receives the Nembutsu:

Namu Amida Butsu.

It becomes a daily remembrance of Amitābha's compassion.

It is not merely a ceremonial phrase.

It becomes a way of returning the mind toward gratitude and entrusting.

The Practice of Akṣobhya

The ordinand receives the Eastern orientation:

Namo Akṣobhya Buddhāya.

The practitioner remembers:

Remain unshaken.

Not cold.

Not indifferent.

But clear.

The Bodhisattva Family

The ordinand is reminded that the path is larger than any single teacher.

The practitioner honors:

Avalokiteśvara — compassion.

Mahāsthāmaprāpta — strength.

Mañjuśrī — wisdom.

Samantabhadra — practice.

Kṣitigarbha — endurance.

Mātaṅgī — enlightened expression.

Kṛṣṇa — joyful compassion.

Jesus Bodhisattva — compassionate love.

Each represents a dimension of Bodhisattva activity.

The Robe

If the tradition employs an ordained robe, the preceptor places it upon the ordinand.

The robe symbolizes:

discipline,

simplicity,

service,

and **belonging to the Saṅgha**.

It is not a symbol of superiority.

The Ordination Name

The ordinand may receive a Dharma name.

The name represents the practitioner's commitment to the path.

It should not be treated as proof of spiritual attainment.

The person remains responsible for cultivating the qualities symbolized by the name.

The Preceptor's Instruction

The preceptor says:

Remember why you entered this path.

Do not use the Dharma to inflate the self.

Do not use spiritual authority to exploit others.

Do not claim powers or realization you do not possess.

Receive correction.

Protect those entrusted to your care.

Study continually.

Meditate continually.

Serve continually.

The Saṅgha's Commitment

The community responds:

We receive you as a fellow practitioner.

We will support your practice.

We will remind you of your vows when you forget.

We will correct you when correction is necessary.

We will practice with you.

Ordination is therefore reciprocal.

The ordinand serves the Saṅgha.

The Saṅgha supports the ordinand.

The Ordained Life

Ordination does not require withdrawal from every ordinary responsibility.

Different practitioners may have different forms of life.

Some may live communally.

Some may serve within ordinary society.

Some may devote themselves primarily to teaching.

Some may focus upon meditation.

The common element is commitment to the Dharma.

The Rule of Conduct

The ordained practitioner should cultivate:

simplicity,

honesty,

sexual responsibility,

financial integrity,

appropriate boundaries,

humility,

study,

meditation,

and **service**.

Authority must never become a license for exploitation.

The Teacher's Responsibility

A teacher holds greater responsibility because others may trust their guidance.

Therefore the teacher must avoid:

manipulation,

coercion,

financial exploitation,

sexual exploitation,

deception,

and **claims of unquestionable authority**.

The Dharma should liberate beings rather than make them dependent upon a personality.

The Disciple's Responsibility

Students also have responsibilities.

They should:

practice,

ask questions,

examine teachings,

respect appropriate boundaries,

and **avoid blind submission**.

The Buddha's teaching is meant to cultivate wisdom.

The Ordination and Mappō

In the age of Mappō, the practitioner recognizes the difficulty of spiritual discipline.

This does not justify abandoning practice.

Instead, the practitioner relies upon multiple supports:

Amitābha's compassion,

Nembutsu,

Zazen,

Yogācāra contemplation,

ethical discipline,

and **Saṅgha**.

The Ordination and Sukhāvatī

The practitioner aspires toward Sukhāvatī.

But this aspiration is not an excuse to neglect the present life.

The ordinand asks:

How can I create conditions for awakening here and now?

The Ordination and Abhirati

The ordinand also accepts the discipline represented by Abhirati.

Akṣobhya's teaching becomes:

Remain steady.

Examine consciousness.

Transform anger.

Cultivate wisdom.

Practice without retreating from compassionate responsibility.

The Commitment to Mātaṅgī

The ordinand commits to responsible expression.

May my speech benefit rather than injure.

May my teaching be truthful.

May my artistic activity cultivate wholesome states.

The Commitment to Kṛṣṇa

The ordinand commits to joyful compassion.

May my presence bring encouragement.

May friendship become Dharma.

May celebration become gratitude.

May joy never require another's suffering.

The Commitment to Jesus Bodhisattva

The ordinand commits to compassionate love.

May I serve without demanding recognition.

May I forgive without abandoning wisdom.

May I speak truth without hatred.

May I protect without becoming cruel.

The Final Question

The preceptor asks:

Will you continue this training even when practice becomes difficult?

The ordinand responds:

I will continue according to my capacity, returning again and again to Buddha, Dharma, Saṅgha, compassion, and wisdom.

The Ordination Blessing

The preceptor places a hand in blessing or simply offers the following words:

May Amitābha's compassion illuminate your path.

May Akṣobhya's wisdom make you unshakable.

May Śākyamuni's Dharma guide your understanding.

May the Bodhisattvas accompany your practice.

May your conduct benefit beings.

May your mistakes become causes for deeper wisdom.

May your strengths become causes for greater service.

May your life become an offering to awakening.

The Saṅgha's Response

The assembly recites:

May you walk the Buddha Way with courage.

May you cultivate wisdom.

May you cultivate compassion.

May you remain humble.

May you serve beings.

May all beings attain Buddhahood.

The Nembutsu

The assembly recites together:

Namu Amida Butsu.

Three times.

The Akṣobhya Invocation

Then:

Namo Akṣobhya Buddhāya.

Three times.

The Dedication

Whatever merit arises from this ordination,

may it benefit all beings.

May those who suffer encounter compassion.

May those who seek wisdom encounter Dharma.

May those who practice receive support.

May the Saṅgha remain harmonious.

May teachers remain humble.

May students remain discerning.

May the Dharma remain a vehicle of liberation.

May all beings attain Buddhahood.

The Three Bows

The newly ordained practitioner bows.

First:

To Buddha.

Second:

To Dharma.

Third:

To Saṅgha.

The assembly bows together.

Ordination is complete.

But the training has only begun.

The First Day of the Ordained Life

After the ceremony, the practitioner returns to ordinary activity.

There is no need to manufacture a special feeling.

The real ordination begins with the next decision.

The next word.

The next thought.

The next act of generosity.

The next moment of patience.

The next meditation.

The next Nembutsu.

The practitioner remembers:

I have entered the path not to become special, but to become useful to awakening.

The Ordination Vow

I take refuge in Buddha.

I take refuge in Dharma.

I take refuge in Saṅgha.

I entrust myself to Amitābha.

I cultivate the stability of Akṣobhya.

I practice the awareness of Zen.

I examine consciousness through Yogācāra.

I cultivate the Bodhisattva virtues.

I speak with the wisdom of Mātaṅgī.

I cultivate the joyful compassion of Kṛṣṇa.

I cultivate the compassionate love represented by Jesus Bodhisattva.

I accept correction.

I practice humility.

I serve according to my capacity.

I return again and again to the Dharma.

May my life become a cause for the awakening of beings.

May all beings attain Buddhahood.

Namu Amida Butsu.

Namo Akṣobhya Buddhāya.

Selected Passages from the Larger Sukhāvatīvyūha Sūtra

The *Larger Sukhāvatīvyūha Sūtra* is among the foundational scriptures of the Pure Land tradition.

It presents Amitābha Buddha, his great vows, the establishment of Sukhāvatī, and the conditions through which beings may progress toward awakening.

Within the Sādhaka Abhiratimitra Tradition, the sūtra provides the foundation for the first movement of the path:

entrusting in Amitābha,

aspiration toward Sukhāvatī,

hearing the Dharma,

attaining non-retrogression,

and **continuing toward Buddhahood for the benefit of all beings**.

The passages below are presented as **thematic adaptations and summaries of the sūtra's teachings**, rather than as a modern critical translation of any particular edition.

The Buddha Śākyamuni Teaches

Śākyamuni Buddha dwells among beings in the world of suffering.

He sees that beings are burdened by:

desire,

anger,

ignorance,

attachment,

fear,

birth,

aging,

illness,

and **death**.

Yet he also sees that beings possess the capacity for awakening.

The Dharma is therefore taught according to the needs and capacities of beings.

The Great Assembly

The Buddha is surrounded by a vast assembly.

There are:

monks,

nuns,

Bodhisattvas,

celestial beings,

and **countless beings who aspire toward awakening**.

Among them are great Bodhisattvas whose wisdom and compassion have become immeasurable.

The assembly listens as the Buddha reveals the path associated with Amitābha.

The Bodhisattva Dharmākara

Before becoming Amitābha Buddha, the Bodhisattva Dharmākara encounters a Buddha of the distant past.

Dharmākara observes countless Buddha-fields.

He sees their virtues.

He sees their limitations.

He sees the conditions in which beings practice.

Then a profound aspiration arises.

He wishes to establish a Buddha-field in which beings can encounter extraordinary conditions for awakening.

The Great Aspiration

Dharmākara does not aspire merely to personal liberation.

His aspiration is directed toward beings.

He wishes to establish a realm in which:

Dharma is readily encountered,

evil conditions are diminished,

awakening is supported,

Bodhisattva practice flourishes,

and **beings progress toward Buddhahood**.

His aspiration becomes immeasurable.

The Forty-Eight Vows

Dharmākara establishes a vast collection of vows.

These vows describe the qualities that will characterize his Buddha-field.

The vows concern:

the nature of the Pure Land,

the beings who are born there,

their spiritual development,

the presence of the Dharma,

the absence of obstructive conditions,

and **the ultimate attainment of Buddhahood**.

The vows are the foundation of Amitābha's compassionate activity.

The Vow and Other-Power

The practitioner contemplates the significance of the vows.

Awakening is not presented merely as the achievement of isolated personal effort.

The practitioner is supported by conditions beyond the narrow ego.

This becomes the foundation of **Other-Power**.

The practitioner therefore recites:

Namu Amida Butsu.

The Transformation of Dharmākara

Dharmākara's aspiration is cultivated through inconceivably long practice.

His vows are not abandoned.

His compassion does not diminish.

His wisdom develops.

Eventually Dharmākara fulfills the causes and conditions necessary for Buddhahood.

He becomes:

Amitābha Buddha,

the Buddha of Infinite Light,

and:

Amitāyus Buddha,

the Buddha of Infinite Life.

The Establishment of Sukhāvatī

Amitābha's Buddha-field is established.

It is called **Sukhāvatī**, the Land of Bliss.

The Pure Land is described through extraordinary imagery:

radiant light,

beautiful trees,

lotuses,

celestial music,

precious substances,

and **Dharma that is continuously encountered**.

These descriptions point beyond ordinary physical beauty.

They symbolize conditions conducive to awakening.

The Meaning of the Pure Land

Sukhāvatī is not merely a place of pleasure.

Its defining characteristic is that beings encounter conditions favorable to liberation.

There is no need to struggle against the same obstructive conditions found in ordinary existence.

The environment itself supports Dharma practice.

The Birds of Sukhāvatī

The sūtra describes birds whose voices communicate Dharma.

The practitioner hears:

impermanence,

non-self,

liberation,

mindfulness,

and **the Noble Path**.

Even the natural environment becomes a teacher.

The symbolism is profound:

Wherever the practitioner turns, the conditions for awakening are present.

The Music of Sukhāvatī

Music arises throughout the Pure Land.

Its purpose is not merely entertainment.

It awakens wholesome qualities.

Sound becomes Dharma.

This teaching resonates with the tradition's contemplation of **Mātaṅgī Bodhisattva**, for whom music and artistic expression become vehicles of enlightened communication.

The Trees of Sukhāvatī

The trees of the Pure Land are described as extraordinary.

Their leaves and branches produce beautiful sounds.

When moved by the wind, they generate Dharma melodies.

The practitioner contemplates:

May the entire environment become a reminder of awakening.

The Lotuses

Lotuses arise throughout Sukhāvatī.

The lotus becomes an enduring Buddhist symbol.

Its roots are associated with muddy water.

Its flower emerges above the surface.

Likewise, awakening can emerge within conditioned existence.

The practitioner remembers:

The mud does not prevent the lotus.

Birth in the Lotus

Beings born in Sukhāvatī are described as emerging through miraculous lotus birth.

This symbolizes a radically transformed set of conditions.

The practitioner leaves behind circumstances that obstruct awakening and enters a field dedicated to Dharma.

The Absence of Retrogression

One of the greatest virtues of Sukhāvatī is the attainment of **non-retrogression**.

The practitioner no longer easily falls backward from the path.

The direction of development becomes increasingly stable.

This is not simply freedom from ordinary inconvenience.

It is spiritual stability.

The Meaning of Non-Retrogression

Non-retrogression means that awakening becomes increasingly irreversible.

The practitioner may still learn.

The practitioner may still encounter difficulty.

But the fundamental orientation toward Buddhahood becomes secure.

Seeing Amitābha

Beings in Sukhāvatī encounter Amitābha Buddha.

They hear the Dharma directly.

They encounter great Bodhisattvas.

The Buddha becomes an immediate source of instruction.

This fulfills one of the central aspirations of Pure Land practice:

May I encounter the Buddha and hear the Dharma.

The Great Bodhisattvas

The Pure Land assembly includes great Bodhisattvas.

Among those especially associated with Amitābha are:

Avalokiteśvara

and

Mahāsthāmaprāpta.

Avalokiteśvara embodies compassion.

Mahāsthāmaprāpta embodies spiritual power and perseverance.

Together they represent dimensions of the Bodhisattva path.

The Dharma in Sukhāvatī

The Dharma is not difficult to encounter.

It is present through:

Amitābha's teaching,

Bodhisattvas,

music,

nature,

community,

and **the entire environment**.

Sukhāvatī therefore becomes a comprehensive field of Dharma education.

The Practice of Hearing

The practitioner listens.

Hearing is important because the Dharma must first be received.

The practitioner does not need to understand everything immediately.

First:

hear.

Then:

reflect.

Then:

practice.

Then:

realize.

The Nembutsu

The tradition remembers Amitābha through the Name:

Namu Amida Butsu.

The Nembutsu becomes an expression of:

faith,

gratitude,

entrusting,

and **remembrance**.

It is not merely a technique for manipulating reality.

It expresses a relationship with Amitābha's vow.

The Aspiration for Birth

The practitioner may aspire:

May I be born in Sukhāvatī.

But the aspiration is not merely:

"May I escape everything unpleasant."

The deeper aspiration is:

May I enter conditions in which awakening becomes secure.

Birth and the Bodhisattva Path

Birth in Sukhāvatī does not end the Bodhisattva path.

It strengthens it.

The practitioner receives favorable conditions for developing:

wisdom,

compassion,

meditation,

ethical conduct,

and **skillful means**.

The Universal Aspiration

The practitioner should not aspire to Sukhāvatī merely for personal comfort.

The larger aspiration is:

May I attain favorable conditions for awakening so that I may ultimately benefit beings.

This transforms Pure Land aspiration into Bodhisattva aspiration.

Amitābha's Light

Amitābha's light is described as extraordinarily extensive.

The practitioner contemplates this symbolically:

May the light of wisdom penetrate every form of ignorance.

The light is not merely physical radiance.

It represents awakened knowledge and compassion.

Amitābha's Life

Amitābha's life is described as immeasurable.

The practitioner contemplates this not merely as biological longevity.

Rather:

Awakened compassion is not exhausted by ordinary limitation.

The Buddha's activity continues.

The Universal Reach of Compassion

The Pure Land teaching repeatedly expands the practitioner's perspective.

The practitioner begins with personal suffering.

Then recognizes the suffering of others.

Then develops aspiration for universal awakening.

The movement is:

individual suffering → compassion → Bodhisattva aspiration → universal liberation.

The Buddha's Encouragement

Śākyamuni teaches beings to cultivate aspiration toward Amitābha.

The teaching is offered because beings in difficult ages require accessible paths.

The practitioner of Mappō therefore receives the Pure Land teaching as a profound expression of compassionate adaptation.

The Dharma in Mappō

When ordinary spiritual capacities become difficult to sustain, the practitioner relies upon:

Amitābha's vow,

Nembutsu,

faith,

ethical conduct,

mindfulness,

and **Bodhisattva aspiration**.

This is not an excuse for laziness.

It is recognition of human limitation.

The Vow of Universal Liberation

The deepest meaning of Amitābha's vows is not private salvation.

It is universal benefit.

The practitioner therefore recites:

May beings encounter the causes and conditions of awakening.

May those who hear the Dharma develop faith.

May those who develop faith practice.

May those who practice attain wisdom.

May those who attain wisdom return to benefit beings.

Sukhāvatī and Abhirati

Within the Sādhaka Abhiratimitra Tradition, Sukhāvatī represents the compassionate gateway.

Abhirati represents adamantine training.

The practitioner first turns toward Amitābha.

Then toward Akṣobhya.

The sequence is:

entrusting → hearing → awakening → training → wisdom → compassionate activity.

The Pure Land as a School

Sukhāvatī can therefore be contemplated as a vast school of awakening.

Amitābha is the compassionate Buddha.

The Bodhisattvas are advanced teachers.

The environment itself teaches.

The practitioner is not merely transported somewhere.

The practitioner is educated.

The Great Aspiration

The practitioner recites:

May I encounter Amitābha.

May I hear the Dharma.

May I attain non-retrogression.

May I develop wisdom.

May I cultivate compassion.

May I enter the training of the Bodhisattvas.

May I eventually benefit beings throughout countless worlds.

The Final Reflection

The Larger Sukhāvatīvyūha teaches that awakening can be supported by compassionate conditions.

The practitioner does not have to imagine enlightenment as an isolated achievement.

The Buddha establishes a field.

The Bodhisattvas teach.

The Dharma resounds.

The practitioner receives.

And from receiving comes practice.

From practice comes transformation.

From transformation comes compassionate activity.

Thus the Pure Land path can be summarized:

Entrust.

Hear.

Practice.

Awaken.

Return.

Dedication

May Amitābha's vows become a cause for universal awakening.

May those who hear the Dharma develop confidence in the path.

May those burdened by suffering encounter refuge.

May those who practice attain non-retrogression.

May those born in Sukhāvatī continue toward Buddhahood.

May the wisdom of Akṣobhya complement the compassion of Amitābha.

May every Pure Land become a field of Bodhisattva training.

May every being eventually encounter the causes and conditions of awakening.

May all beings attain Buddhahood.

Namu Amida Butsu.

Selected Passages from the Akṣobhyavyūha Sūtra

The *Akṣobhyavyūha Sūtra* provides the scriptural foundation for the Eastern Pure Land of Abhirati and the Buddha Akṣobhya.

Where the *Sukhāvatīvyūha* reveals the compassionate vows of Amitābha, the *Akṣobhyavyūha* reveals the adamantine aspiration of Akṣobhya.

Its central themes include:

purity of conduct,

freedom from anger,

unshakable resolve,

Bodhisattva discipline,

wisdom,

purity of intention,

and **the establishment of a Buddha-field conducive to awakening**.

Within the Sādhaka Abhiratimitra Tradition, these teachings represent the second great movement of the Pure Land path:

From compassionate entrusting to adamantine wisdom.

The Buddha's Teaching Concerning Akṣobhya

Śākyamuni Buddha teaches the assembly about a Buddha who arose from an extraordinary Bodhisattva aspiration.

This Buddha is called:

Akṣobhya — the Unshakable One.

His name expresses the fundamental quality of his path.

He does not abandon beings when circumstances become difficult.

He does not allow hatred to overthrow his vow.

He does not permit obstacles to destroy his aspiration toward Buddhahood.

The Bodhisattva's Great Aspiration

Before becoming a Buddha, Akṣobhya establishes a profound commitment.

He resolves to practice the Bodhisattva path without being conquered by anger and hostility.

His aspiration is not merely:

"May I become enlightened."

It is:

"May I cultivate awakening without abandoning beings."

Thus his aspiration is inseparable from the Bodhisattva vow.

The Unshakable Resolution

The Bodhisattva makes a solemn determination.

Even when encountering:

insults,

hostility,

temptation,

difficulty,

fear,

or **opposition**,

he will not allow hatred to become the governing force of his conduct.

This becomes one of the defining characteristics of Akṣobhya.

The Meaning of Unshakability

Unshakability does not mean refusing to recognize danger.

It does not mean accepting abuse.

It does not mean becoming passive.

It means:

Wisdom does not collapse into hatred when confronted by difficulty.

The practitioner remains capable of discernment and appropriate action.

The Vow Concerning Anger

The practitioner contemplates:

May anger arise without becoming hatred.

May hatred arise without becoming action.

May action arise from wisdom rather than blind reactivity.

This is the adamantine discipline represented by Akṣobhya.

The Purification of Conduct

Akṣobhya's path requires ethical discipline.

The practitioner therefore guards:

body,

speech,

and **mind**.

The question is not merely whether a harmful action has occurred.

The practitioner also investigates the intention that produced it.

The Purification of Intention

An outwardly pleasant action can still be motivated by:

pride,

manipulation,

greed,

or **desire for recognition**.

The practitioner therefore asks:

What is motivating this action?

This is the Yogācāra dimension of Akṣobhya practice.

The Bodhisattva and Desire

Desire itself must be understood.

The practitioner does not merely suppress every desire.

Instead, desire is examined.

What does it seek?

What does it fear?

What does it imagine will produce lasting satisfaction?

Through examination, grasping gradually becomes visible.

The Bodhisattva and Aversion

Aversion receives particular attention.

The practitioner observes the tendency:

contact → dislike → resistance → anger → retaliation.

Akṣobhya's discipline interrupts this chain.

The practitioner learns to recognize aversion before it becomes destructive action.

The Bodhisattva and Delusion

Anger and desire are often supported by mistaken perception.

The practitioner may believe:

"This person is permanently my enemy."

"This situation can never change."

"I must have this object to be happy."

Yogācāra contemplation reveals these as conditioned constructions.

The Practice of Clear Seeing

Akṣobhya's wisdom therefore begins with seeing.

See:

what happened.

See:

what was interpreted.

See:

what was imagined.

See:

what was remembered.

See:

what conditions contributed to the situation.

Then act.

The Bodhisattva's Relationship to Other Beings

The Bodhisattva does not treat other beings merely as obstacles.

Every being becomes an opportunity for:

patience,

compassion,

wisdom,

and **skillful means**.

Even difficult encounters can reveal the workings of one's own consciousness.

The Practice of Patience

Patience is not weakness.

It is the capacity to remain present without immediately converting difficulty into hatred.

The practitioner recites:

May I endure difficulty without abandoning wisdom.

May I respond without unnecessary hostility.

The Practice of Non-Retaliation

When retaliation would only produce more suffering, the practitioner refrains.

This does not require tolerating abuse.

The Bodhisattva can establish boundaries.

The Bodhisattva can leave harmful situations.

The Bodhisattva can protect others.

But these actions need not arise from hatred.

The Purity of the Buddha-Field

Akṣobhya's aspiration eventually manifests as Abhirati.

The Pure Land becomes a field characterized by conditions favorable to awakening.

The environment itself supports:

discipline,

wisdom,

practice,

and **Bodhisattva activity**.

Abhirati

Abhirati is traditionally associated with Akṣobhya and the Eastern direction.

Within this tradition, it represents the culmination of adamantine training.

If Sukhāvatī is contemplated as the field of compassionate entrusting, Abhirati becomes the field of:

stability,

discipline,

clarity,

and **wisdom**.

The Eastern Pure Land

Contemplate the East.

The practitioner recites:

Namo Akṣobhya Buddhāya.

The Eastern direction becomes a symbol of awakening through unwavering resolve.

The practitioner asks:

What in me remains unshaken?

The Buddha of Mirror-Like Wisdom

Akṣobhya is associated within the Five Buddha Wisdom framework with **Mirror-Like Wisdom**.

A mirror reflects without clinging.

Likewise, awakened consciousness can know phenomena without becoming trapped in them.

The practitioner contemplates:

May my mind become clear enough to reflect experience without distortion.

The Mirror Does Not Judge

A mirror reflects beauty and ugliness.

It does not need to praise one or hate the other.

Likewise, the practitioner learns to see:

pleasant experience,

unpleasant experience,

success,

failure,

praise,

and **criticism**

without immediately becoming attached to one and hostile toward the other.

The Bodhisattva and Praise

Praise can become another form of disturbance.

The practitioner may begin to believe:

I am special.

I am superior.

I am spiritually advanced.

Akṣobhya's teaching is:

Remain unshaken by praise.

Receive appreciation without turning it into identity.

The Bodhisattva and Criticism

Criticism can also disturb consciousness.

The practitioner asks:

Is there something useful here?

If so, learn.

If not, release it.

Either way:

Remain unshaken.

The Five Wisdoms

Akṣobhya's path eventually opens into the five wisdoms.

Mirror-Like Wisdom

Wisdom of Equality

Discriminating Wisdom

Wisdom of Accomplishing Activities

Dharma-Realm Wisdom

These represent the transformation of ordinary cognition.

Mirror-Like Wisdom

Experience appears.

Awareness knows.

No unnecessary grasping is required.

This is the foundation.

Wisdom of Equality

The practitioner recognizes the common condition of beings.

All are subject to:

change,

suffering,

uncertainty,

and **death**.

Compassion becomes possible because beings share conditioned existence.

Discriminating Wisdom

Equality does not eliminate distinction.

The practitioner must still distinguish:

harm from benefit,

truth from falsehood,

wisdom from confusion,

and **skillful means from unskillful action**.

Wisdom of Accomplishing Activities

Wisdom becomes practical.

The Bodhisattva asks:

What should be done now?

This question prevents spirituality from becoming abstraction.

Dharma-Realm Wisdom

Finally, the practitioner sees the entire field.

No isolated phenomenon exists independently.

Every event arises through causes and conditions.

The practitioner therefore sees:

individual,

community,

environment,

history,

and **karma**

as interconnected.

The Bodhisattva and Purity

Purity in the Akṣobhyavyūha should not be understood merely as external perfection.

It concerns the purification of:

intention,

conduct,

speech,

motivation,

and **consciousness**.

The practitioner becomes increasingly transparent to wisdom.

The Bodhisattva and Speech

Speech must be guarded.

The practitioner avoids using words to:

humiliate,

deceive,

manipulate,

or **provoke unnecessary hatred**.

Mātaṅgī's enlightened speech becomes an expression of Akṣobhya's stability.

The Bodhisattva and Joy

Akṣobhya's discipline does not require a joyless existence.

Kṛṣṇa Bodhisattva's joyful compassion can flourish within adamantine wisdom.

The practitioner enjoys wholesome experiences without becoming enslaved by them.

The Bodhisattva and Love

Jesus Bodhisattva's compassionate love can likewise operate within Akṣobhya's stability.

Love does not require surrendering discernment.

Compassion does not require abandoning boundaries.

The heart remains open.

The mind remains clear.

The Bodhisattva and Art

Mātaṅgī's arts can become expressions of Abhirati's wisdom.

Music, poetry, painting, and beauty can become vehicles for:

reflection,

healing,

joy,

and **Dharma**.

The practitioner creates without excessive attachment to recognition.

The Community of Abhirati

The beings of Abhirati practice together.

The Pure Land is not an isolated paradise.

It is a field of communal cultivation.

Practitioners:

learn together,

meditate together,

serve together,

practice together,

and **advance together**.

The Teaching of Akṣobhya

The practitioner contemplates the essential instruction:

Do not allow anger to determine your destiny.

Do not allow fear to determine your conduct.

Do not allow pride to determine your identity.

Do not allow attachment to determine your freedom.

Remain clear.

Remain compassionate.

Remain unshaken.

The Journey From Sukhāvatī to Abhirati

Within the Sādhaka Abhiratimitra framework, the two Pure Lands form a progressive movement.

From Amitābha:

entrusting.

From Sukhāvatī:

hearing.

From the Dharma:

awakening.

Toward Akṣobhya:

discipline.

Toward Abhirati:

adamantine wisdom.

The journey culminates not in withdrawal from beings, but in greater capacity to serve them.

The Vow of the Unshakable Bodhisattva

The practitioner recites:

May I remain unshaken by hatred.

May I remain unshaken by fear.

May I remain unshaken by praise.

May I remain unshaken by blame.

May I remain unshaken by success.

May I remain unshaken by failure.

May I remain compassionate without becoming overwhelmed.

May I remain discerning without becoming cruel.

May I remain devoted without becoming possessive.

May wisdom guide every action.

May every action become a cause for awakening.

The Aspiration Toward Abhirati

The practitioner concludes:

May I encounter Akṣobhya Buddha.

May I hear the Dharma of the Eastern Pure Land.

May I cultivate Mirror-Like Wisdom.

May I transform anger into clarity.

May I transform attachment into freedom.

May I transform confusion into wisdom.

May I attain non-retrogression.

May I cultivate the Bodhisattva path without turning away from beings.

May I ultimately attain Buddhahood for the benefit of all beings.

Dedication

May Akṣobhya's adamantine vow remain a lamp for practitioners.

May those consumed by anger discover patience.

May those consumed by fear discover courage.

May those consumed by confusion discover wisdom.

May those consumed by attachment discover freedom.

May compassion and wisdom never become separated.

May Sukhāvatī and Abhirati reveal complementary dimensions of the Mahāyāna path.

May all beings attain Buddhahood.

Namo Akṣobhya Buddhāya.

Namu Amida Butsu.

The Unshakable Vow

The deepest teaching of Akṣobhya is ultimately simple.

The world changes.

Conditions change.

Relationships change.

Bodies change.

Thoughts change.

Emotions change.

The practitioner cannot control every condition.

But the practitioner can cultivate the capacity to meet changing conditions without automatically becoming hatred, fear, or despair.

This is the beginning of adamantine wisdom.

And therefore the practitioner remembers:

The mind need not become what it encounters.

Wisdom can remain clear.

Compassion can remain open.

The Bodhisattva vow can remain unbroken.

Namo Akṣobhya Buddhāya.

Selected Zen Texts

Zen provides the contemplative dimension of the Sādhaka Abhiratimitra Tradition.

Where Pure Land practice emphasizes **entrusting in Amitābha**, and the *Akṣobhyavyūha* emphasizes **adamantine resolve**, Zen emphasizes direct examination of experience.

The central practice is not the accumulation of concepts.

It is seeing directly.

Thus Zen asks:

What is present before the mind turns experience into a story?

The following selections are presented as **thematic adaptations and summaries of Zen teachings**, rather than as verbatim translations of any particular historical text.

The Platform of Direct Awareness

The practitioner sits.

Breathing occurs.

Sounds arise.

Thoughts appear.

Sensations change.

Nothing needs to be added.

Nothing needs to be removed.

The practitioner simply observes.

This is the beginning of direct practice.

The Ordinary Mind

A central Zen principle is that awakening is not necessarily found somewhere separate from ordinary experience.

Walking.

Sitting.

Eating.

Speaking.

Working.

Resting.

Each can become an opportunity for awareness.

The practitioner therefore asks:

Where is awakening absent from this moment?

Not Chasing Buddhahood

The practitioner may begin meditation with the desire:

I must become enlightened.

Zen asks the practitioner to examine this desire itself.

Who wants enlightenment?

What image of enlightenment is being pursued?

What happens when awakening becomes another object of grasping?

The practitioner returns to sitting.

Just Sitting

In **shikantaza**, the practitioner simply sits.

There is no need to manufacture an extraordinary state.

Thoughts arise.

Let them arise.

Thoughts disappear.

Let them disappear.

Awareness remains.

The practitioner does not chase after thoughts or fight against them.

The Empty Hand

Imagine opening the hand.

Nothing is being grasped.

This becomes a symbol for meditation.

The practitioner releases:

plans,

memories,

judgments,

identities,

and **expectations**.

Not permanently.

Only for this moment.

Form and Emptiness

Zen repeatedly returns to the relationship between form and emptiness.

A cup is form.

Its emptiness allows it to contain.

A room is form.

Its open space allows movement.

A sound is form.

Its disappearance reveals impermanence.

Emptiness is not nothingness.

It is the absence of independent, fixed existence.

Suchness

The practitioner looks at a tree.

Before saying:

"tree,"

there is simply seeing.

Before saying:

"beautiful,"

there is simply appearance.

Zen invites the practitioner toward direct encounter with phenomena before unnecessary conceptual elaboration.

The Sound of the Bell

A bell rings.

Listen.

The sound arises.

The sound expands.

The sound fades.

Silence returns.

Nothing needs to be added.

The bell becomes a complete teaching on:

impermanence,

dependent arising,

and **suchness**.

The Mind That Judges

A sound appears.

The mind says:

pleasant.

Another appears.

annoying.

Another:

beautiful.

Another:

ugly.

Zen does not demand that judgment disappear.

It asks that judgment be seen.

The practitioner recognizes:

Judgment is occurring.

Then returns to awareness.

The Gateless Gate

Zen literature often presents paradoxical encounters designed to disrupt habitual conceptual thinking.

The practitioner encounters a question that cannot be solved through ordinary intellectual categorization.

The purpose is not confusion for its own sake.

The purpose is to reveal the limits of conceptual grasping.

The First Gate

The practitioner is asked to examine:

What is the mind before it constructs an answer?

Do not rush toward a philosophical conclusion.

Sit with the question.

Observe what consciousness does.

The Finger Pointing to the Moon

A teaching is like a finger pointing toward the moon.

If the practitioner becomes fascinated with the finger, the moon is forgotten.

Likewise, Buddhist concepts are useful.

But concepts are not awakening itself.

The practitioner studies:

emptiness,

Buddha-nature,

consciousness,

Pure Land,

and **wisdom**,

but eventually returns to direct experience.

Words and Silence

Zen does not reject language.

The tradition contains enormous amounts of writing.

But language has limits.

A description of water is not drinking water.

A description of meditation is not meditation.

A description of awakening is not awakening.

Therefore:

Study the teaching.

Then practice it.

The Empty Boat

Imagine encountering a boat drifting toward you.

You become angry because you think someone is steering it recklessly.

Then you discover that the boat is empty.

The anger immediately changes.

Zen uses such imagery to reveal how much emotional reaction depends upon conceptual attribution.

Ask:

How much of my anger depends upon the story I have constructed?

The Oxherding Path

The practitioner may contemplate the traditional sequence of oxherding images.

The ox symbolizes the mind.

The practitioner first searches.

Then glimpses.

Then follows.

Then disciplines.

Eventually the relationship between practitioner and ox changes.

The final stages suggest returning to ordinary life.

Awakening does not require permanent withdrawal from the world.

Searching for the Ox

The practitioner recognizes:

Something in consciousness is unsettled.

There is suffering.

There is grasping.

There is confusion.

The search begins.

Finding the Footprints

The practitioner discovers teachings.

Meditation.

Nembutsu.

Yogācāra.

Ethical discipline.

The teachings are footprints.

They indicate a direction.

But footprints are not the destination.

Seeing the Ox

There are moments of direct recognition.

A thought is seen as a thought.

A feeling is seen as a feeling.

Grasping is recognized.

Awareness becomes clear.

The practitioner glimpses the nature of mind.

Catching the Ox

Insight must become practice.

It is not enough to have an inspiring experience.

The practitioner must train:

speech,

conduct,

attention,

relationships,

and **compassion**.

Riding the Ox Home

Practice becomes increasingly integrated.

Meditation is no longer confined to the meditation hall.

Walking becomes practice.

Eating becomes practice.

Speaking becomes practice.

Working becomes practice.

The distinction between "spiritual" and "ordinary" life begins to soften.

Returning to the Marketplace

The final movement is return.

The practitioner enters ordinary society.

Not because suffering has become desirable.

Not because awakening has become irrelevant.

But because wisdom becomes compassion.

The practitioner returns to beings.

Zen and Amitābha

Zen and Pure Land need not be treated as mutually exclusive.

A practitioner may sit in Zazen and recite the Nembutsu.

During Nembutsu, awareness can remain present.

During Zazen, gratitude toward Amitābha can remain present.

The methods illuminate different dimensions of practice.

Zen and Akṣobhya

Zazen develops the capacity to remain with experience without immediate reactivity.

This resonates strongly with Akṣobhya's unshakable quality.

The practitioner sits with:

anger,

fear,

desire,

and **uncertainty**.

The practitioner observes rather than automatically obeying.

Zen and Yogācāra

Zen offers direct experience.

Yogācāra offers systematic analysis.

The practitioner can use both.

First:

Observe consciousness directly.

Then:

Examine its structures and conditions.

Conceptual understanding returns to contemplative experience.

Zen and Buddha-Nature

Some Zen traditions speak of Buddha-nature as the potential or fundamental capacity for awakening.

This teaching should not be misunderstood as the existence of a permanent ego hidden inside the person.

Rather, it points toward the possibility of awakening.

The practitioner does not need to create Buddha-nature.

The practitioner uncovers the conditions that obscure it.

The Ordinary Tea

A teacher prepares tea.

Water boils.

Leaves are placed into the cup.

The aroma rises.

The practitioner drinks.

Zen asks:

Can this ordinary act be completely experienced?

No mystical event is required.

Presence itself becomes practice.

Washing the Bowl

After eating, wash the bowl.

Do not rush mentally into the next task.

Feel:

water,

movement,

weight,

sound,

and **temperature**.

The bowl is washed.

Nothing extraordinary is required.

The practice is complete.

Walking Through a Door

Before entering a room, pause.

Feel the body.

Notice the breath.

Then enter.

This tiny moment becomes a return to awareness.

Zen is built from such moments.

The Mind Before Thought

Sit quietly.

A thought has not yet formed.

Then one appears.

Notice the transition.

Where did it come from?

How long does it remain?

Where does it go?

The practitioner does not need to answer intellectually.

Observe.

The Thought That Says "I"

A thought appears:

I am meditating.

Observe it.

Another:

I am doing well.

Observe it.

Another:

I am failing.

Observe it.

The sense of self becomes an object of awareness.

No Need to Destroy the Self

Zen does not require violently eliminating conventional identity.

The practitioner still has:

a name,

responsibilities,

relationships,

and **a history**.

The practice is to see these as conditioned and conventional rather than as an absolutely independent self.

The Empty Self

The self is empty of independent existence.

It arises through:

body,

memory,

language,

relationships,

social conditions,

and **consciousness**.

Seeing this can reduce possessiveness.

Compassion After Emptiness

Emptiness does not produce indifference.

When the rigid boundary between "me" and "everything else" becomes less absolute, compassion can become more natural.

The practitioner recognizes:

My life depends upon countless beings and conditions.

Gratitude follows.

The Zen Bodhisattva

The Zen practitioner therefore does not seek private absorption.

Awareness must become conduct.

The practitioner asks:

How does this realization affect how I treat others?

The Practice of Listening

Sit with another person.

Listen.

Do not prepare the next response while they are speaking.

Receive their words.

This is Zen in relationship.

The Practice of Silence

Sometimes the most skillful response is no response.

Silence allows:

reflection,

de-escalation,

and **space**.

But silence should not become a weapon of punishment.

Again, wisdom determines its use.

The Zen Sword

Zen literature sometimes uses the image of a sword.

The sword cuts through delusion.

In this tradition, the sword represents:

discernment,

clarity,

and **the cutting away of unnecessary conceptual attachment**.

It is not a justification for violence.

The Sword of Mañjuśrī

Mañjuśrī's sword of wisdom cuts through ignorance.

The practitioner asks:

What false assumption am I holding?

Then:

Can I release it?

The Zen Mirror

The practitioner returns to the mirror.

Experience appears.

Experience disappears.

Awareness does not need to grasp.

This connects Zen directly with Akṣobhya's Mirror-Like Wisdom.

The Zen Lotus

The lotus remains rooted in conditioned existence.

Yet it flowers.

The practitioner does not need to wait for a perfect world before practicing.

Awakening begins amid:

ordinary life,

difficulty,

relationships,

and **impermanence**.

The Zen Nembutsu

Recite:

Namu Amida Butsu.

Then sit silently.

The sound ends.

The mind remains.

Another thought appears.

Observe.

Return.

The Nembutsu becomes a doorway into stillness.

The Zen Practice of Return

The practitioner becomes distracted.

Return.

Becomes angry.

Return.

Becomes proud.

Return.

Becomes discouraged.

Return.

The practice is not perfection.

The practice is returning.

The Great Question

Zen asks the practitioner to investigate:

What is this?

Not intellectually.

Not through memorized doctrine.

But directly.

What is this sensation?

What is this thought?

What is this awareness?

What is this moment?

Remain with the question.

The Silence of the Answer

Eventually the practitioner may discover that some questions are not solved through additional conceptual elaboration.

The mind becomes quiet.

There is seeing.

Hearing.

Breathing.

Sitting.

Walking.

The practitioner rests.

The Zen Vow

I will sit.

I will observe.

I will return.

I will not chase every thought.

I will not fight every feeling.

I will examine consciousness.

I will cultivate wisdom.

I will embody compassion.

I will return to beings.

May awakening become beneficial to all.

Dedication

May direct awareness become wisdom.

May wisdom become compassion.

May meditation become conduct.

May silence become understanding.

May understanding become service.

May the practice of Zen support entrusting in Amitābha.

May Zazen reveal the unshakable quality represented by Akṣobhya.

May Yogācāra clarify the workings of consciousness.

May the Bodhisattva vow guide the return to beings.

May all beings attain Buddhahood.

Namu Amida Butsu.

Namo Akṣobhya Buddhāya.

The Final Teaching

A bell rings.

Hear it.

A breath moves.

Feel it.

A thought arises.

Know it.

A person suffers.

Respond.

A moment passes.

Release it.

Another moment appears.

Begin again.

Zen ultimately returns the practitioner to the immediacy of the path.

Sit when sitting.

Walk when walking.

Listen when listening.

Speak when speaking.

Serve when serving.

And wherever the practitioner finds themselves:

Wake up to this moment.

Practice for the benefit of beings.

Return again and again.

Namu Amida Butsu.

Selected Yogācāra Texts

Yogācāra provides the systematic philosophy of consciousness within the Sādhaka Abhiratimitra Tradition.

Where Shin Buddhism emphasizes **entrusting**, Zen emphasizes **direct awareness**, and the Pure Lands provide environments conducive to awakening, Yogācāra asks:

How does experience arise within consciousness, and how can consciousness be transformed into wisdom?

Yogācāra does not merely ask what the world is.

It asks how the experiencing of the world is conditioned.

Its central concerns include:

consciousness,

karma,

habitual tendencies,

the ālayavijñāna,

the three natures,

the transformation of consciousness,

and **the Five Wisdoms**.

The selections below are thematic presentations of major Yogācāra teachings rather than verbatim translations of any particular historical text.

The Question of Consciousness

The practitioner begins with immediate experience.

There is:

seeing,

hearing,

thinking,

remembering,

desiring,

fearing,

and **imagining**.

Everything encountered is encountered through consciousness.

Therefore Yogācāra begins its investigation here.

What is consciousness doing right now?

The Mind That Constructs

A person sees another person.

Immediately, consciousness may produce:

recognition,

judgment,

memory,

emotion,

and **expectation**.

The practitioner may believe:

"I am simply seeing reality."

Yogācāra asks for closer examination.

How much of what is experienced has already been interpreted?

Perception and Construction

Consider a sound.

The ear receives stimulation.

Consciousness recognizes it.

Memory identifies it.

Conceptual thought labels it.

Emotion evaluates it.

The final experience is therefore not simply raw sensation.

It is a conditioned event.

The Three Natures

Yogācāra presents three ways of understanding phenomena:

the Imagined Nature,

the Dependent Nature,

and **the Perfected Nature**.

These provide a framework for understanding how confusion can become wisdom.

The Imagined Nature

The Imagined Nature concerns what consciousness superimposes upon experience.

A person may construct:

permanent selfhood,

fixed identity,

absolute separation,

or **independent existence**.

These constructions appear convincing.

Yet investigation reveals their instability.

The Dependent Nature

Phenomena arise through causes and conditions.

A thought depends upon:

memory,

sensory input,

language,

habit,

attention,

and **previous experience**.

Nothing exists in complete isolation.

This is dependent arising as examined through Yogācāra.

The Perfected Nature

The Perfected Nature concerns the realization that the imagined dualistic construction is empty of independent existence.

The practitioner sees dependent arising without imposing an independently existing subject-object division upon it.

This is a profound transformation of perception.

The Eight Consciousnesses

Yogācāra analyzes consciousness into eight forms.

The first five correspond to sensory consciousness:

eye consciousness,

ear consciousness,

nose consciousness,

tongue consciousness,

and **body consciousness**.

The sixth is:

mental consciousness.

The seventh is:

manas, the self-referential consciousness.

The eighth is:

ālayavijñāna, the storehouse consciousness.

The Five Sensory Consciousnesses

Seeing occurs.

Hearing occurs.

Smelling occurs.

Tasting occurs.

Touching occurs.

The practitioner observes these without immediately constructing a permanent self around them.

Mental Consciousness

The sixth consciousness coordinates conceptual activity.

It:

thinks,

compares,

remembers,

imagines,

plans,

and **judges**.

Much ordinary suffering develops through identification with this activity.

Manas

Manas continually appropriates experience as:

"I."

It produces the sense that consciousness belongs to a permanent individual observer.

The practitioner examines:

Where is this "I" actually located?

The Search for the Observer

Look for the observer.

Is it:

the body?

the senses?

the thoughts?

the memories?

the emotions?

Each changes.

Yet the sense of "I" appears to continue.

Yogācāra invites sustained investigation.

Ālayavijñāna

The ālayavijñāna is described as a foundational stream of consciousness in which karmic tendencies or "seeds" are maintained.

It provides a model for understanding continuity without requiring an eternal, unchanging soul.

The practitioner therefore contemplates:

How does conditioning continue even when individual thoughts disappear?

Seeds

Every repeated action can reinforce a tendency.

Repeated anger can strengthen anger.

Repeated generosity can strengthen generosity.

Repeated meditation can strengthen attentional stability.

Repeated fear can strengthen fearful anticipation.

These tendencies are metaphorically described as seeds.

Planting Seeds

The practitioner therefore asks throughout the day:

What am I planting?

Every:

thought,

word,

and **action**

participates in conditioning.

The Transformation of Seeds

Seeds are not permanent destiny.

Conditions can change.

A destructive tendency can weaken.

A wholesome tendency can strengthen.

Practice changes the conditions of consciousness.

This is why transformation remains possible.

Karma and Consciousness

Karma is not merely an external cosmic reward system.

It also concerns the conditioning produced by intentional action.

Actions shape tendencies.

Tendencies shape perception.

Perception influences future action.

A cycle develops.

Breaking the Cycle

Mindfulness creates a point of intervention.

Anger arises.

Instead of immediately speaking:

notice.

Instead of immediately acting:

pause.

Instead of immediately believing:

investigate.

A new condition has entered the cycle.

Yogācāra and Meditation

Zazen provides direct observation.

Yogācāra provides conceptual tools for understanding what is observed.

During meditation, the practitioner may notice:

memory,

desire,

aversion,

planning,

and **self-reference**.

Yogācāra gives these experiences a framework.

Yogācāra and Nembutsu

The Nembutsu can also be examined through Yogācāra.

The practitioner recites:

Namu Amida Butsu.

The sound enters consciousness.

Amitābha becomes present in memory and imagination.

Faith develops.

Emotion changes.

Attention gathers.

Repeated practice establishes wholesome conditioning.

The Nembutsu becomes a seed of awakening.

Yogācāra and Shinjin

Shinjin can be contemplated as a transformation in the practitioner's relationship to self-power and Other-Power.

The practitioner recognizes the limitations of egoic striving.

Instead of:

"I will make myself enlightened through force."

there emerges:

"I entrust myself to the compassionate Dharma and allow practice to transform me."

Yogācāra and Amitābha

Amitābha represents immeasurable compassion.

Yogācāra asks how that compassion becomes psychologically transformative.

Repeated contemplation of Amitābha can cultivate:

faith,

gratitude,

compassion,

hope,

and **ethical aspiration**.

These become wholesome conditions of consciousness.

Yogācāra and Akṣobhya

Akṣobhya provides another object of transformation.

The practitioner contemplates:

unshakability,

clarity,

patience,

and **freedom from hatred**.

Repeated practice strengthens these wholesome tendencies.

The mind gradually becomes less reactive.

The Five Wisdoms

The transformation of consciousness culminates in the Five Wisdoms.

The practitioner moves from distorted cognition toward awakened cognition.

Mirror-Like Wisdom

Mirror-Like Wisdom reflects without unnecessary distortion.

The practitioner sees experience without immediately grasping it.

Thought arises.

The mirror reflects.

Emotion arises.

The mirror reflects.

Nothing needs to be possessed.

This is associated with Akṣobhya.

Wisdom of Equality

The practitioner recognizes the common ground of beings.

All conditioned beings experience:

change,

vulnerability,

loss,

and **uncertainty**.

Wisdom of Equality supports compassion.

Discriminating Wisdom

Equality does not mean ignoring differences.

The practitioner still distinguishes:

harm from benefit,

truth from falsehood,

appropriate from inappropriate action.

Discriminating Wisdom permits skillful means.

Wisdom of Accomplishing Activities

Wisdom becomes action.

The practitioner recognizes what needs to be done and acts appropriately.

Compassion becomes practical.

This is the wisdom of:

teaching,

service,

protection,

creation,

and **Bodhisattva activity**.

Dharma-Realm Wisdom

The practitioner recognizes the entire field of dependent arising.

No isolated entity exists independently.

Every phenomenon participates in a vast network of conditions.

The separation between:

self and other,

mind and world,

practice and life

is understood differently.

The Transformation of Manas

The self-grasping function of manas is transformed.

Instead of continually constructing:

"This is mine."

"This is me."

"This is what I must defend."

consciousness becomes increasingly free from possessive identification.

The Transformation of Mental Consciousness

The conceptual mind is not destroyed.

It becomes an instrument.

Thinking can become:

analysis,

teaching,

planning,

creativity,

and **skillful means**.

Wisdom does not require abandoning intelligence.

It transforms its function.

The Transformation of the Senses

The senses do not need to be enemies.

Seeing can become awareness.

Hearing can become listening.

Music can become contemplation.

Art can become Dharma.

The world becomes a field of practice.

This is where Yogācāra meets Mātaṅgī.

Yogācāra and Mātaṅgī

Mātaṅgī represents enlightened expression.

Yogācāra explains why expression matters.

Words influence consciousness.

Music influences consciousness.

Images influence consciousness.

Therefore creative activity can plant seeds.

The practitioner asks:

What seeds does my art cultivate?

Yogācāra and Kṛṣṇa

Kṛṣṇa Bodhisattva represents joyful compassion.

Joy also conditions consciousness.

A wholesome celebration can strengthen:

gratitude,

friendship,

and **community**.

But pleasure can also strengthen attachment.

Therefore:

Enjoy without grasping.

Yogācāra and Jesus Bodhisattva

Compassionate love also conditions consciousness.

Repeated acts of:

forgiveness,

service,

patience,

and **care**

strengthen compassionate tendencies.

Love becomes a practice rather than merely an emotion.

The Alaya and the Pure Lands

The Pure Lands may also be contemplated as powerful environments of wholesome conditioning.

Sukhāvatī provides conditions supporting:

faith,

hearing Dharma,

non-retrogression,

and **Bodhisattva practice**.

Abhirati provides conditions supporting:

discipline,

wisdom,

stability,

and **adamantine training**.

The Pure Land Within Practice

The practitioner need not wait for another existence before cultivating Pure Land conditions.

A household can cultivate:

peace,

beauty,

ethical conduct,

music,

meditation,

and **Dharma study**.

Such conditions influence consciousness.

The Mind as a Garden

Imagine consciousness as a garden.

Seeds are continually planted.

Some are wholesome.

Some are harmful.

Some are dormant.

The practitioner cannot control every seed that has already been planted.

But present conditions can influence what grows.

Watering the Wholesome

If compassion appears:

Nurture it.

If patience appears:

Nurture it.

If generosity appears:

Nurture it.

If wisdom appears:

Nurture it.

Practice gives wholesome tendencies conditions for growth.

Not Fighting the Unwholesome

The practitioner does not need to hate anger.

Hatred toward anger can create another cycle of aversion.

Instead:

Recognize anger.

Understand its conditions.

Do not automatically obey it.

Create different conditions.

The Empty Seed

Even a powerful tendency is not a permanent self.

Anger is not:

"Who I fundamentally am."

Fear is not:

"My eternal identity."

Desire is not:

"My permanent nature."

They are conditioned processes.

This recognition creates freedom.

The Yogācāra Question

Whenever suffering arises, ask:

What consciousness is operating?

What perception is present?

What interpretation has been added?

What attachment is operating?

What seed may have been activated?

What new condition can be introduced?

This becomes a practical method of transformation.

The Practice of Daily Observation

Throughout the day, pause periodically.

Ask:

What is the mind doing?

Do not answer with a philosophical theory.

Look directly.

Is there:

grasping?

aversion?

fear?

pride?

compassion?

clarity?

Simply recognize what is present.

The Transformation of Consciousness

The purpose of Yogācāra is ultimately transformative.

Not:

"I have learned a theory of mind."

But:

"I understand mind sufficiently to transform how I live."

Knowledge becomes practice.

Practice becomes wisdom.

Wisdom becomes compassion.

The Great Movement

The entire path can now be seen as a movement:

consciousness conditioned by ignorance

→

consciousness examined through meditation

→

consciousness purified through ethical practice

→

consciousness transformed through wisdom

→

consciousness functioning as compassionate Bodhisattva activity.

The Yogācāra Meditation

Sit quietly.

Allow thoughts to arise naturally.

Choose one thought.

Observe it.

Ask:

What caused this thought?

Then observe the emotion associated with it.

Ask:

What does this emotion want?

Then observe the sense of self associated with it.

Ask:

Who is claiming this experience?

Do not force an answer.

Observe.

Returning to the Breath

After examination, return to breathing.

Inhale.

Exhale.

Theories disappear into practice.

The practitioner remains present.

The Five Wisdoms Meditation

Contemplate each wisdom:

May experience be reflected clearly.

May I recognize equality among beings.

May I distinguish wisely.

May I act skillfully.

May I recognize the interdependent Dharma-realm.

Then rest silently.

The Yogācāra Vow

May I examine consciousness without fear.

May I recognize its conditioning.

May I understand its habits.

May I transform harmful tendencies.

May I cultivate wholesome seeds.

May wisdom replace confusion.

May compassion replace self-centeredness.

May consciousness become wisdom.

May wisdom become compassionate activity.

Dedication

May those confused by their own minds discover clarity.

May those dominated by anger discover freedom.

May those dominated by attachment discover spaciousness.

May those dominated by fear discover stability.

May those dominated by pride discover humility.

May those dominated by despair discover wholesome conditions for hope.

May Amitābha's compassion cultivate the seeds of awakening.

May Akṣobhya's wisdom transform consciousness into Mirror-Like Wisdom.

May Zen reveal the immediacy of awareness.

May Yogācāra reveal the conditioning of experience.

May the Bodhisattva path transform understanding into compassionate action.

May all beings attain Buddhahood.

Namu Amida Butsu.

Namo Akṣobhya Buddhāya.

The Mind Becomes Wisdom

The practitioner eventually understands the central Yogācāra movement.

The goal is not to create an entirely different consciousness.

It is to transform the way consciousness functions.

What once produced:

grasping

can produce:

generosity.

What once produced:

anger

can become:

clarity.

What once produced:

self-attachment

can become:

equality.

What once produced:

confusion

can become:

wisdom.

What once produced:

self-centered activity

can become:

Bodhisattva activity.

The practitioner therefore returns to the central aspiration:

May consciousness become wisdom.

May wisdom become compassion.

May compassion benefit all beings.

Namu Amida Butsu.

Namo Akṣobhya Buddhāya.

Hymns to Amitābha

Amitābha Buddha stands at the compassionate heart of the Sādhaka Abhiratimitra Tradition.

He is the Buddha of:

Infinite Light,

Infinite Life,

boundless compassion,

the great vow,

and **the Pure Land of Sukhāvatī**.

These hymns are intended for devotional recitation, temple worship, personal practice, and communal Nembutsu.

They may be sung, chanted, or recited silently.

The central response is:

Namu Amida Butsu.

Hymn of Infinite Light

Amitābha, Buddha of Infinite Light,
Illuminate the darkness of ignorance.
Where beings wander in confusion,
Let wisdom arise.

Where beings are burdened by suffering,
Let compassion arise.
Where hearts are closed by fear,
Let your boundless light enter.

Infinite Light,
Shine through every world.
Infinite Life,
Guide every being toward awakening.

Namu Amida Butsu.

Hymn of the Great Vow

Before immeasurable ages,
The Bodhisattva Dharmākara vowed:
May a Pure Land arise
Where beings encounter the Dharma.

May those who hear the Name
Turn toward awakening.
May those who entrust themselves
Enter the path of non-retrogression.

May the vow never diminish.
May compassion never cease.
May the Buddha's activity
Extend throughout countless worlds.

Namu Amida Butsu.

Hymn of Entrusting

I cannot see the whole path.
I cannot control every condition.
I cannot manufacture awakening
Through force alone.

Therefore I entrust myself
To the compassionate vow.

Not abandoning practice,
But abandoning pride.

Not abandoning effort,
But abandoning self-glorification.

Not abandoning wisdom,
But receiving compassion.

Namu Amida Butsu.

Hymn of Sukhāvatī

Land of Bliss,
Pure Land of the West,
Field of immeasurable compassion,
Realm where the Dharma resounds.

May lotus blossoms open.
May Dharma music arise.
May beings hear the Buddha's teaching.
May wisdom become irreversible.

May those who enter your field
Continue toward Buddhahood.
May none turn away
From the Bodhisattva path.

Namu Amida Butsu.

Hymn of the Nembutsu

Namu Amida Butsu.

I remember Amitābha.
Amitābha's compassion surrounds me.
Amitābha's vow calls me.
Amitābha's light reveals the path.

Namu Amida Butsu.

In joy,
Namu Amida Butsu.

In sorrow,
Namu Amida Butsu.

In uncertainty,
Namu Amida Butsu.

In gratitude,
Namu Amida Butsu.

Hymn of the Lotus

Rising from the mud,
The lotus opens.

So too may awakening arise
Within conditioned existence.

The world is impermanent.
The body is impermanent.
Thoughts are impermanent.
Relationships are impermanent.

Yet compassion can arise here.
Wisdom can arise here.
The Bodhisattva vow can arise here.

Amitābha,
Teach us not to fear the mud.
Teach us to cultivate the flower.

Namu Amida Butsu.

Hymn of Infinite Life

All conditioned things pass away.
Bodies arise and disappear.

Generations come and go.
Worlds appear and vanish.

Yet the Buddha's compassionate activity
Is described as immeasurable.

May I understand impermanence
Without falling into despair.

May the knowledge of death
Deepen my gratitude for life.

May every moment become
An opportunity for awakening.

Namu Amida Butsu.

Hymn of Avalokiteśvara

Amitābha's compassion
Appears through Avalokiteśvara.

Where beings cry out,
The Bodhisattva listens.

Where beings are afraid,
Compassion approaches.

Where beings are alone,
Presence becomes Dharma.

May I learn to listen.
May I learn to respond.
May compassion become action.

Namu Amida Butsu.

Hymn of Mahāsthāmaprāpta

Infinite compassion requires strength.
Infinite vows require endurance.

Mahāsthāmaprāpta,
Great Strength,
Strengthen the Bodhisattva heart.

When practice becomes difficult,
May I continue.

When failure appears,
May I learn.

When fear appears,
May I remain present.

May strength serve compassion.

Namu Amida Butsu.

Hymn of the Pure Land

May my mind become a Pure Land
For every being I encounter.

May my speech become peaceful.
May my actions become generous.
May my home become a refuge.
May my community become a field of Dharma.

Sukhāvatī is the great aspiration.
Compassion is its activity.
Wisdom is its foundation.
The Bodhisattva vow is its direction.

Namu Amida Butsu.

Hymn of Gratitude

I did not create every condition
That sustains my life.

Countless beings have contributed
To the moment in which I stand.

Teachers taught.
Farmers cultivated.
Workers built.
Ancestors lived.
Friends supported.
Strangers contributed unseen causes.

May gratitude become generosity.
May receiving become giving.
May compassion repay compassion.

Namu Amida Butsu.

Hymn for the Age of Mappō

When spiritual strength seems weak,
Compassion does not disappear.

When confusion becomes widespread,
The Dharma remains a refuge.

When beings struggle to practice,
Amitābha's vow remains open.

We do not claim perfection.
We do not pretend strength we do not possess.

We entrust ourselves.
We practice according to our capacity.
We return again and again.

Namu Amida Butsu.

Hymn of the Two Pure Lands

From the West comes compassion.
From the East comes adamantine wisdom.

Amitābha receives beings.
Akṣobhya trains beings.

Sukhāvatī opens the gate.
Abhirati strengthens the practitioner.

Compassion and wisdom are not enemies.
Faith and meditation are not enemies.
Other-Power and practice are not enemies.

May the two directions become one path.

Namu Amida Butsu.

Namo Akṣobhya Buddhāya.

Hymn of the Bodhisattva Return

May I not seek liberation
Merely for myself.

May awakening become compassion.
May compassion become service.
May service become wisdom.

Having entered the Pure Land,
May I continue toward Buddhahood.

Having cultivated wisdom,
May I return toward beings.

May every realization become beneficial.

Namu Amida Butsu.

Hymn of the Light Within Darkness

When anger appears,
Remember the Light.

When fear appears,
Remember the Light.

When grief appears,
Remember the Light.

When ignorance appears,
Remember the Light.

The Light does not demand
That darkness be hated.

It simply illuminates.

Namu Amida Butsu.

Hymn of the Open Heart

Amitābha,
Open the heart of compassion.

Let me forgive without abandoning wisdom.
Let me love without possessing.
Let me serve without demanding praise.
Let me teach without arrogance.
Let me listen without impatience.

May my heart become spacious enough
To recognize the suffering of others.

Namu Amida Butsu.

Hymn of the Final Aspiration

May I encounter the Buddha.

May I hear the Dharma.

May I enter the Pure Land.

May I attain non-retrogression.

May I cultivate wisdom.

May I cultivate compassion.

May I train with the Bodhisattvas.

May I enter the way of Akṣobhya.

May I transform consciousness into wisdom.

May I return to beings through skillful means.

May all worlds become fields of awakening.

May all beings attain Buddhahood.

Namu Amida Butsu.

The Great Nembutsu Refrain

The assembly may repeat slowly:

Namu Amida Butsu.

Namu Amida Butsu.

Namu Amida Butsu.

Silence.

Then again:

Namu Amida Butsu.

The voice becomes quiet.

The breath becomes quiet.

The mind becomes quiet.

The practitioner simply rests in gratitude.

Dedication of the Hymns

May these hymns become offerings of gratitude.

May their words cultivate compassion.

May their melodies cultivate joy.

May their recitation strengthen faith.

May their silence reveal wisdom.

May Amitābha's great vow benefit beings throughout the ten directions.

May Sukhāvatī remain a symbol and field of awakening.

May those who hear the Name turn toward the Dharma.

May those who practice attain non-retrogression.

May those who attain wisdom become Bodhisattvas of great compassion.

May every Buddha and Bodhisattva guide beings toward liberation.

May all beings attain Buddhahood.

Namu Amida Butsu.

Hymns to Akṣobhya

Akṣobhya Buddha stands at the heart of the Eastern Pure Land of Abhirati.

He is the Buddha of:

the Unshakable Mind,

adamantine resolve,

purity of conduct,

freedom from hatred,

Mirror-Like Wisdom,

and **the transformation of consciousness into awakened activity**.

These hymns complement the hymns to Amitābha.

Amitābha is remembered as the Buddha of boundless compassion.

Akṣobhya is remembered as the Buddha whose wisdom remains unmoved.

Together they establish the two great movements of the path:

Compassion receives.

Wisdom stabilizes.

The central invocation is:

Namo Akṣobhya Buddhāya.

Hymn of the Unshakable Buddha

Akṣobhya, Unshakable One,
Buddha of the Eastern Light,
Make my mind steady
When anger rises.

Make my heart spacious
When fear arises.

Make my wisdom clear
When confusion arises.

May I remain present
Without becoming hatred.

May I remain compassionate
Without abandoning discernment.

Namo Akṣobhya Buddhāya.

Hymn of Adamantine Resolve

Like a diamond that cannot be broken,
May the Bodhisattva vow remain.

Conditions may change.
Praise may come.
Blame may come.
Success may come.
Failure may come.

Yet may wisdom remain steady.
May compassion remain open.
May the vow remain unbroken.

Namo Akṣobhya Buddhāya.

Hymn of Abhirati

Eastern Pure Land,
Abhirati,
Field of the Unshakable Buddha,
Realm of adamantine training.

May those who enter your field
Develop wisdom.

May they cultivate patience.
May they overcome hatred.
May they hear the Dharma.
May they attain non-retrogression.

May your Pure Land become
A school of Bodhisattva practice.

Namo Akṣobhya Buddhāya.

Hymn Against Hatred

When anger rises,
 May I remember Akṣobhya.

When insulted,
 May I remember Akṣobhya.

When frightened,
 May I remember Akṣobhya.

When provoked,
 May I remember Akṣobhya.

Hatred need not become action.
 Anger need not become identity.

May wisdom interrupt the chain
 Before suffering multiplies.

Namo Akṣobhya Buddhāya.

Hymn of the Mirror

Like a flawless mirror,
 May consciousness become clear.

It reflects the beautiful
 Without clinging.

It reflects the unpleasant
Without hatred.

It reflects praise
Without pride.

It reflects criticism
Without despair.

May experience be known
Without unnecessary grasping.

May Mirror-Like Wisdom arise.

Namo Akṣobhya Buddhāya.

Hymn of Equanimity

May I remain balanced
Amid changing conditions.

When pleasure comes,
May I not cling.

When pain comes,
May I not collapse.

When praise comes,
May I not become proud.

When blame comes,
May I not become bitter.

May equanimity become wisdom.

Namo Akṣobhya Buddhāya.

Hymn of the Five Wisdoms

Mirror-Like Wisdom,
Reflect clearly.

Wisdom of Equality,
See beings without hierarchy.

Discriminating Wisdom,
Distinguish what is beneficial.

Wisdom of Accomplishing Activities,
Act for the welfare of beings.

Dharma-Realm Wisdom,
See the interdependent whole.

May the five wisdoms
Transform consciousness.

Namo Akṣobhya Buddhāya.

Hymn of Purity

May body become disciplined.
May speech become truthful.
May mind become clear.

May intention become compassionate.
May action become skillful.
May conduct become a vehicle of Dharma.

Purity is not pride.
Purity is training.

May I continually examine
The causes of my actions.

Namo Akṣobhya Buddhāya.

Hymn of Patience

When the world becomes difficult,
May patience arise.

When others misunderstand me,
May patience arise.

When practice becomes difficult,
May patience arise.

When results do not appear,
May patience arise.

May patience never become passivity.
May courage never become aggression.

May wisdom determine the proper response.

Namo Akṣobhya Buddhāya.

Hymn of the Eastern Direction

To the East I turn,
Toward the field of Abhirati.

Not toward escape from responsibility,
But toward greater strength for practice.

Not toward indifference,
But toward clearer compassion.

Not toward isolation,
But toward wisdom that can serve beings.

Akṣobhya,
Guide the practitioner toward the Unshakable Way.

Namo Akṣobhya Buddhāya.

Hymn of the Unmoved Heart

Let the heart remain open
Without becoming captive to every emotion.

Let compassion remain present
Without becoming overwhelmed.

Let wisdom remain sharp
Without becoming cruel.

Let love remain free
Without becoming possessive.

This is the unshakable heart.

Namo Akṣobhya Buddhāya.

Hymn of the Bodhisattva Vow

I do not seek wisdom
Merely for myself.

I do not seek stability
Merely for comfort.

I cultivate the unshakable mind
So that I may remain present
For beings who suffer.

May my wisdom become service.
May my patience become compassion.
May my discipline become refuge.

Namo Akṣobhya Buddhāya.

Hymn of Amitābha and Akṣobhya

From the West comes Infinite Light.
From the East comes Unshakable Wisdom.

Amitābha opens the heart.
Akṣobhya steadies the mind.

Compassion without wisdom
Can become confusion.

Wisdom without compassion
Can become coldness.

May the two become one path.

Namu Amida Butsu.

Namo Akṣobhya Buddhāya.

Hymn of Transformation

May anger become clarity.
May hatred become patience.
May fear become courage.
May pride become humility.
May attachment become generosity.
May confusion become wisdom.

May every poison become medicine
Through the practice of awakening.

May consciousness become wisdom.

Namo Akṣobhya Buddhāya.

Hymn of the Mirror Mind

Thoughts arise.
Let them be reflected.

Feelings arise.
Let them be reflected.

Memories arise.
Let them be reflected.

Desire arises.
Let it be reflected.

Anger arises.
Let it be reflected.

Nothing needs to be possessed.
Nothing needs to be hated.

Know clearly.
Remain present.

Namo Akṣobhya Buddhāya.

Hymn of Courage

When fear appears,
May wisdom remain.

When uncertainty appears,
May practice remain.

When obstacles appear,
May courage remain.

When failure appears,
May compassion remain.

Courage is not the absence of fear.
It is the refusal to allow fear
To become the master of action.

Namo Akṣobhya Buddhāya.

Hymn of the Sangha

May the Saṅgha become steady.
May practitioners support one another.

May teachers remain humble.
May students remain discerning.

May disagreement become an opportunity
For patience and wisdom.

May correction become compassionate.
May friendship become Dharma.

May the community become
A field of awakening.

Namo Akṣobhya Buddhāya.

Hymn of Mātaṅgī

May enlightened speech arise.

May words remain truthful.
May music become Dharma.
May art become offering.

May speech not become a weapon.
May creativity not become vanity.

May expression arise from wisdom.

Akṣobhya,
Make the mind steady enough
That speech may become compassionate.

Namo Akṣobhya Buddhāya.

Hymn of Kṛṣṇa

May joy arise without attachment.
May friendship arise without possession.
May music arise without vanity.
May celebration arise without exclusion.

May joyful compassion
Remain grounded in wisdom.

May happiness become generosity.

Namo Akṣobhya Buddhāya.

Hymn of Jesus Bodhisattva

May compassionate love arise.
May forgiveness release hatred.
May service overcome pride.
May truth overcome deception.

May love remain wise.
May compassion remain discerning.

May the heart remain open
Without surrendering clarity.

Namo Akṣobhya Buddhāya.

Hymn of the Two Pure Lands

Sukhāvatī, Land of Bliss,
Receive the practitioner through compassion.

Abhirati, Eastern Land,
Train the practitioner through wisdom.

Amitābha,
Teach entrusting.

Akṣobhya,
Teach unshakability.

May compassion lead to wisdom.
May wisdom deepen compassion.

May both become the Bodhisattva path.

Namu Amida Butsu.

Namo Akṣobhya Buddhāya.

Hymn of Return

Having cultivated wisdom,
May I not turn away from beings.

Having found stability,
May I return to suffering worlds.

Having entered Abhirati,
May I remember those still wandering.

Having received the Dharma,
May I share it skillfully.

Having cultivated peace,
May I become a cause of peace.

Namo Akṣobhya Buddhāya.

Hymn of the Adamantine Path

Walk the path without hatred.
Walk the path without pride.
Walk the path without fear.
Walk the path without possessiveness.

Let wisdom be the foundation.
Let compassion be the direction.
Let discipline be the training.
Let freedom be the fruit.

May the adamantine path
Lead beyond confusion
Into the wisdom of the Buddhas.

Namo Akṣobhya Buddhāya.

The Great Akṣobhya Refrain

The assembly chants:

Namo Akṣobhya Buddhāya.

Again:

Namo Akṣobhya Buddhāya.

Again:

Namo Akṣobhya Buddhāya.

Silence follows.

The practitioner observes the mind.

Whatever arises is reflected.

Nothing is grasped.

Nothing is rejected.

The mind rests.

The Great Vow of the Unshakable Buddha

May I not abandon compassion when suffering appears.

May I not abandon wisdom when confusion appears.

May I not abandon patience when anger appears.

May I not abandon courage when fear appears.

May I not abandon humility when praised.

May I not abandon practice when discouraged.

May I not abandon beings when the world becomes difficult.

May the Bodhisattva vow remain adamantine.

May consciousness become wisdom.

May wisdom become compassionate activity.

May all beings attain Buddhahood.

Dedication

May Akṣobhya's great vow illuminate the Eastern direction.

May Abhirati remain a symbol of adamantine training.

May practitioners overcome hatred without denying difficult realities.

May those burdened by anger discover freedom.

May those burdened by fear discover courage.

May those burdened by confusion discover clarity.

May those burdened by attachment discover spaciousness.

May Mirror-Like Wisdom arise.

May Wisdom of Equality arise.

May Discriminating Wisdom arise.

May Wisdom of Accomplishing Activities arise.

May Dharma-Realm Wisdom arise.

May Amitābha's compassion and Akṣobhya's wisdom become inseparable in practice.

May every Buddha and Bodhisattva guide beings toward awakening.

May all beings attain Buddhahood.

Namo Akṣobhya Buddhāya.

Namu Amida Butsu.

Hymns to Mātaṅgī

Mātaṅgī Bodhisattva represents **enlightened speech, sacred music, artistic expression, wisdom through communication, and the transformation of creativity into Dharma** within the Sādhaka Abhiratimitra Tradition.

Her practice reminds the practitioner that awakening is not expressed only through meditation or philosophical discourse.

It can also emerge through:

words,

music,

poetry,

painting,

storytelling,

dance,

ritual,

and **beauty**.

Mātaṅgī's central teaching is:

May whatever emerges through me become beneficial to beings.

Her invocation is:

Namo Mātaṅgī Bodhisattvāyai.

Hymn of Enlightened Speech

Mātaṅgī, Bodhisattva of sacred expression,
Guide my tongue toward wisdom.

May my words be truthful.
May my words be compassionate.
May my words be timely.
May my words be beneficial.

May I speak when speech is needed.
May I remain silent when silence is wiser.

May my voice become a vehicle of Dharma.

Namo Mātaṅgī Bodhisattvāyai.

Hymn of the Sacred Voice

From silence comes the voice.
From breath comes sound.
From intention comes speech.

May I understand the causes
Behind every word I speak.

May anger not command my tongue.
May pride not command my tongue.
May fear not command my tongue.
May vanity not command my tongue.

May wisdom guide expression.

Namo Mātaṅgī Bodhisattvāyai.

Hymn of the Emerald Bodhisattva

Emerald Bodhisattva,
Radiant with living expression,
Illuminate the creative mind.

May beauty become Dharma.
May creativity become generosity.
May imagination become wisdom.

May what I create
Bring reflection, joy, healing, or understanding
To those who encounter it.

Namo Mātaṅgī Bodhisattvāyai.

Hymn of Sacred Music

May music become a bridge.
May rhythm become meditation.
May melody become prayer.
May harmony become compassion.

Where words cannot reach,
May music speak.

Where hearts are divided,
May music create connection.

Where sorrow is present,
May music offer companionship.

Namo Mātaṅgī Bodhisattvāyai.

Hymn of the Empty Instrument

The flute is empty,
Yet music passes through it.

The instrument does not possess the music.
It allows the breath to move.

May I become less obstructed
By self-grasping.

May compassion move through me
Without becoming possession.

May wisdom shape what emerges.

Namo Mātaṅgī Bodhisattvāyai.

Hymn of Poetry

May poetry reveal impermanence.
May poetry reveal beauty.
May poetry reveal suffering.
May poetry reveal hope.

May every carefully chosen word
Become an opening toward contemplation.

The flower opens.
The flower fades.
The poem remains only for a moment.

May the moment be enough.

Namo Mātaṅgī Bodhisattvāyai.

Hymn of the Painter

May the hand become mindful.
May the eye become attentive.
May the heart become spacious.

With every line,
May attachment diminish.

With every color,
May perception deepen.

With every completed work,
May I release possessiveness.

May art become offering.

Namo Mātaṅgī Bodhisattvāyai.

Hymn of Creation Without Possession

May I create without needing praise.
May I create without demanding recognition.
May I create without making beauty into identity.

Let the work exist.
Let others encounter it.
Let their responses arise.

Praise may come.
Criticism may come.
Indifference may come.

May I remain unshaken.

Namo Mātaṅgī Bodhisattvāyai.

Hymn of the Listening Ear

Before I speak,
May I listen.

Before I teach,
May I understand.

Before I correct,
May I observe.

Before I answer,
May I hear the question.

May listening become compassion.
May silence become wisdom.

Namo Mātaṅgī Bodhisattvāyai.

Hymn of Compassionate Speech

May my words comfort the grieving.
May my words encourage the discouraged.
May my words clarify confusion.
May my words challenge injustice without hatred.

May I never use Dharma
To humiliate another being.

May knowledge become service.
May speech become compassion.

Namo Mātaṅgī Bodhisattvāyai.

Hymn of Truth

Truth without compassion
Can become a weapon.

Compassion without truth
Can become deception.

Mātaṅgī, teach me the middle way.

May truth be spoken carefully.
May compassion remain honest.
May wisdom determine the moment.

Namo Mātaṅgī Bodhisattvāyai.

Hymn of Silence

When words would cause harm,
May silence arise.

When another needs to speak,
May I listen.

When anger demands expression,
May I pause.

When wisdom has not yet arisen,
May I wait.

Silence is not emptiness.
Silence can become refuge.

Namo Mātaṅgī Bodhisattvāyai.

Hymn of the Artist's Mind

May the artist's mind remain curious.
May it observe without possessing.
May it create without dominating.
May it discover without demanding certainty.

May imagination reveal possibilities.
May discipline give them form.
May wisdom guide their purpose.
May compassion determine their direction.

Namo Mātaṅgī Bodhisattvāyai.

Hymn of Dance

The body moves.
The moment changes.
The movement ends.

May dance reveal impermanence.
May rhythm reveal presence.
May movement become meditation.

May the body become neither enemy nor possession.

May movement become an offering.

Namo Mātaṅgī Bodhisattvāyai.

Hymn of Storytelling

Every story carries seeds.

A story can cultivate courage.
A story can cultivate hatred.
A story can cultivate compassion.
A story can cultivate wisdom.

May I tell stories carefully.
May I recognize their power.
May narrative become a vehicle of awakening.

Namo Mātaṅgī Bodhisattvāyai.

Hymn of the Teacher

May the teacher remain humble.
May knowledge never become domination.
May authority never become exploitation.

May the teacher say:

"Examine this."
"Practice this."
"See what arises."

May students develop wisdom
Rather than dependence.

Namo Mātaṅgī Bodhisattvāyai.

Hymn of Dharma Communication

Amitābha teaches compassion.
Akṣobhya teaches wisdom.
Zen teaches direct seeing.
Yogācāra examines consciousness.

Mātaṅgī asks:

How shall these teachings be communicated?

Through the spoken word.
Through music.
Through art.
Through poetry.
Through friendship.
Through silence.

May Dharma take whatever form
Is appropriate for beings.

Namo Mātaṅgī Bodhisattvāyai.

Hymn of Joyful Expression

May creativity be joyful.
May music be joyful.
May friendship be joyful.
May celebration be joyful.

May joy remain grounded in wisdom.
May beauty remain grounded in compassion.

May Kṛṣṇa Bodhisattva's joyful compassion
Harmonize with Mātaṅgī's expression.

Namo Mātaṅgī Bodhisattvāyai.

Hymn of Compassionate Love

May love become speech.
May speech become service.
May service become compassion.

May Jesus Bodhisattva's compassionate love
Guide the words I speak.

May I encourage rather than humiliate.
May I reconcile rather than divide.
May I forgive without abandoning wisdom.

Namo Mātaṅgī Bodhisattvāyai.

Hymn of Akṣobhya's Wisdom

Akṣobhya, Unshakable One,
Steady the mind behind the voice.

May anger not control expression.
May fear not distort truth.
May pride not corrupt teaching.

May Mirror-Like Wisdom
Guide enlightened speech.

Namo Akṣobhya Buddhāya.

Namo Mātaṅgī Bodhisattvāyai.

Hymn of Amitābha's Compassion

Amitābha, Buddha of Infinite Light,
Fill expression with compassion.

May every word remember suffering.
May every teaching remember freedom.
May every creation remember beings.

May speech become an offering
To the great compassionate vow.

Namu Amida Butsu.

Namo Mātaṅgī Bodhisattvāyai.

Hymn of the Digital Age

Words now travel farther
Than the voice can follow.

A sentence may cross oceans.
An image may reach countless minds.
A song may enter distant homes.

May digital expression become mindful.
May I pause before sending.
May I consider consequences.

May technology become a vehicle
For wisdom rather than hatred.

Namo Mātaṅgī Bodhisattvāyai.

Hymn of the Pure Land Arts

May Sukhāvatī's beauty inspire us.
May Abhirati's discipline guide us.

May art become Pure Land practice.
May music become Nembutsu.

May poetry become contemplation.
May painting become meditation.
May dance become embodied awareness.

May beauty lead beings toward awakening.

Namo Mātaṅgī Bodhisattvāyai.

Hymn of the Seven Arms

Seven arms extend compassion.
Seven arms express wisdom.
Seven arms create.
Seven arms serve.

May every capacity become useful.

Speech.
Music.
Art.
Teaching.
Listening.
Friendship.
Service.

May every skill become a Bodhisattva instrument.

Namo Mātaṅgī Bodhisattvāyai.

Hymn of the Androgynous Wisdom

Beyond rigid divisions,
May wisdom remain spacious.

Beyond fixed identity,
May compassion remain free.

Form changes.
Names change.
Bodies change.
Roles change.

Suchness remains beyond our categories.

May Mātaṅgī reveal the freedom
Of expression beyond rigid duality.

Namo Mātaṅgī Bodhisattvāyai.

Hymn of the Unspoken Dharma

Before the first word,
There is silence.

After the final word,
There is silence.

Between them,
Dharma is expressed.

May I learn when to speak.
May I learn when to listen.
May I learn when to remain silent.

May silence and speech
Serve the same awakening.

Namo Mātaṅgī Bodhisattvāyai.

The Great Mātaṅgī Refrain

The assembly chants:

Namo Mātaṅgī Bodhisattvāyai.

Again:

Namo Mātaṅgī Bodhisattvāyai.

Again:

Namo Mātaṅgī Bodhisattvāyai.

Silence follows.

The practitioner listens.

A sound appears.

A sound disappears.

Thought appears.

Thought disappears.

The mind returns to stillness.

The Vow of Enlightened Expression

May my words become Dharma.

May my silence become wisdom.

May my music become compassion.

May my art become offering.

May my creativity become generosity.

May my teaching become service.

May my listening become presence.

May my stories cultivate wholesome seeds.

May my beauty never become vanity.

May my knowledge never become domination.

May my voice never become an instrument of unnecessary hatred.

May everything I create contribute, according to its capacity, to awakening.

Dedication

May those who hear these hymns encounter peace.

May those who create discover wisdom.

May those who teach discover humility.

May those who speak discover compassion.

May those who listen discover patience.

May those who suffer discover companionship.

May music bring beings together.

May art open the heart.

May poetry awaken reflection.

May truthful speech overcome confusion.

May silence protect peace.

May Mātaṅgī's enlightened expression become a vehicle of the Dharma.

May Amitābha's compassion guide every offering.

May Akṣobhya's wisdom stabilize every expression.

May Kṛṣṇa's joyful compassion inspire creativity.

May Jesus Bodhisattva's compassionate love guide communication.

May all Buddhas and Bodhisattvas guide the arts toward awakening.

May all beings attain Buddhahood.

Namo Mātaṅgī Bodhisattvāyai.

Namu Amida Butsu.

Namo Akṣobhya Buddhāya.

Hymns to Kṛṣṇa Bodhisattva

Kṛṣṇa Bodhisattva represents **joyful compassion, loving devotion, sacred music, friendship, playfulness, and compassionate skillful means** within the Sādhaka Abhiratimitra Tradition.

His teaching emphasizes that the Bodhisattva path need not become grim or joyless.

Awakening does not require rejecting beauty.

Compassion does not require rejecting happiness.

Wisdom does not require becoming emotionally cold.

Rather, wholesome joy can become an offering.

The practitioner therefore learns:

Let joy become generosity.

Let devotion become practice.

Let friendship become Dharma.

Let beauty become compassion.

Let happiness become a means of benefiting beings.

His invocation is:

Namo Kṛṣṇa Bodhisattvāya.

Hymn of the Blue Bodhisattva

Blue Bodhisattva,
Radiant with joyful compassion,
May your presence remind us
That awakening need not be joyless.

May the heart become spacious.
May friendship become sacred.
May music become Dharma.
May happiness become generosity.

May joy never become possession.
May delight never become attachment.

May wisdom guide the joyful heart.

Namo Kṛṣṇa Bodhisattvāya.

Hymn of Joyful Compassion

May joy arise
Without clinging.

May happiness arise
Without possessiveness.

May laughter arise
Without humiliation.

May celebration arise
Without exclusion.

May my happiness become
A source of happiness for others.

May joy become compassion in motion.

Namo Kṛṣṇa Bodhisattvāya.

Hymn of Sacred Music

Let the drum become rhythm.
Let the flute become breath.
Let the voice become prayer.
Let the melody become offering.

May music gather the scattered mind.
May harmony remind us of interdependence.
May rhythm return us to the present.

May sacred music become
A vehicle for awakening.

Namo Kṛṣṇa Bodhisattvāya.

Hymn of Loving Devotion

May devotion open the heart.

May love become gratitude.
May gratitude become generosity.
May generosity become service.

May devotion never become possession.
May reverence never become fanaticism.
May faith remain accompanied by wisdom.

May the heart love freely.

Namo Kṛṣṇa Bodhisattvāya.

Hymn of Compassionate Friendship

Friend of beings,
Teach us the Dharma of friendship.

May I rejoice in another's happiness.
May I remain present in another's sorrow.
May I encourage without controlling.
May I advise without arrogance.
May I listen without judgment.

May friendship become a refuge.
May companionship become practice.

Namo Kṛṣṇa Bodhisattvāya.

Hymn of the Flute

The flute makes music
Because it does not cling to itself.

Breath enters.
Sound emerges.
Sound disappears.

May I become similarly unobstructed.

May wisdom move through me
Without becoming ego.

May compassion move through me
Without becoming possession.

May my life become an instrument
Of the Bodhisattva vow.

Namo Kṛṣṇa Bodhisattvāya.

Hymn of Play

May I remember the freedom of play.

May I create without fear.
May I explore without excessive attachment.
May I discover without demanding certainty.

May playfulness loosen rigid grasping.
May creativity reveal new possibilities.

May joy remain guided by wisdom.

Namo Kṛṣṇa Bodhisattvāya.

Hymn of Beauty

Beauty appears.
Beauty changes.
Beauty fades.

May I appreciate without possessing.
May I admire without clinging.
May I create without demanding permanence.

May beauty reveal impermanence.
May impermanence deepen gratitude.
May gratitude deepen compassion.

Namo Kṛṣṇa Bodhisattvāya.

Hymn of the Dance

The body moves.
The moment moves.
The music moves.

Nothing remains still.

May dance become meditation.
May movement become awareness.
May the body become an offering.

May every movement reveal
The Dharma of impermanence.

Namo Kṛṣṇa Bodhisattvāya.

Hymn of Joy in Sukhāvatī

In the Land of Bliss,
May beings rejoice in the Dharma.

May music arise.
May flowers open.
May the Dharma resound.

May happiness support practice
Rather than obstruct it.

May joy become gratitude
For Amitābha's great compassion.

Namu Amida Butsu.

Hymn of Joy in Abhirati

In the Eastern Pure Land,
May joyful practice accompany wisdom.

May discipline never become bitterness.
May meditation never become isolation.
May wisdom never become coldness.

May Akṣobhya's stability
Give joy a firm foundation.

Namo Akṣobhya Buddhāya.

Hymn of the Joyful Bodhisattva

The Bodhisattva does not rejoice
Because others suffer.

The Bodhisattva rejoices
Because beings can awaken.

Another person's success
Need not diminish my own.

Another person's happiness
Can become my happiness.

This is sympathetic joy.

Namo Kṛṣṇa Bodhisattvāya.

Hymn of Muditā

May I rejoice
When another is healed.

May I rejoice
When another discovers wisdom.

May I rejoice
When another succeeds.

May I rejoice
When another finds friendship.

May I rejoice
When another encounters the Dharma.

May sympathetic joy
Destroy envy at its roots.

Namo Kṛṣṇa Bodhisattvāya.

Hymn Against Envy

Another shines.
Let me rejoice.

Another succeeds.
Let me rejoice.

Another is loved.
Let me rejoice.

Another creates beauty.
Let me rejoice.

Another receives recognition.
Let me rejoice.

May the happiness of others
Never become a threat to my own heart.

Namo Kṛṣṇa Bodhisattvāya.

Hymn of Devotional Practice

Let devotion become remembrance.
Let remembrance become gratitude.
Let gratitude become practice.
Let practice become transformation.

May the beloved ideal
Never become an excuse for passivity.

May love become action.
May faith become conduct.
May devotion become service.

Namo Kṛṣṇa Bodhisattvāya.

Hymn of Compassionate Strength

Joy does not mean weakness.
Love does not mean surrendering discernment.
Friendship does not mean abandoning boundaries.

May compassionate joy have courage.
May loving kindness have wisdom.
May generosity have discernment.

May the joyful Bodhisattva
Know when to embrace
And when to establish a boundary.

Namo Kṛṣṇa Bodhisattvāya.

Hymn of Skillful Means

One being needs silence.
Another needs music.
One being needs teaching.
Another needs friendship.
One being needs discipline.
Another needs encouragement.

May I not force one method
Upon every being.

May wisdom recognize conditions.
May compassion adapt.

This is skillful means.

Namo Kṛṣṇa Bodhisattvāya.

Hymn of Mātaṅgī and Kṛṣṇa

Mātaṅgī teaches sacred expression.
Kṛṣṇa teaches joyful expression.

One reveals the Dharma through art.
One reveals the Dharma through delight.

May music become both wisdom and joy.
May poetry become both truth and beauty.
May art become both contemplation and celebration.

May expression awaken the heart.

Namo Mātaṅgī Bodhisattvāyai.

Namo Kṛṣṇa Bodhisattvāya.

Hymn of Amitābha and Joy

Amitābha's compassion
Makes joy possible.

Because the Buddha receives beings,
The heart can relax.

Because the vow remains open,
Hope remains possible.

Because awakening is possible,
Joy need not be superficial.

May gratitude become joy.
May joy become generosity.

Namu Amida Butsu.

Hymn of Akṣobhya and Joy

Akṣobhya's wisdom
Protects joy from attachment.

What is pleasant will change.
What is beautiful will change.
What is joyful will change.

Knowing this,
May I appreciate without grasping.

May impermanence deepen joy
Rather than destroy it.

Namo Akṣobhya Buddhāya.

Hymn of Jesus Bodhisattva and Love

May compassionate love
Become joyful service.

May forgiveness open the heart.
May friendship overcome isolation.
May generosity overcome possessiveness.

May love rejoice in the good of others.

May compassion become celebration
When another being finds freedom.

Namo Kṛṣṇa Bodhisattvāya.

Hymn of the Sangha

May the Saṅgha become joyful.

May practitioners laugh together.
May practitioners meditate together.
May practitioners sing together.
May practitioners serve together.

May community become a place
Where beings experience belonging
Without possessiveness.

May friendship become Dharma.

Namo Kṛṣṇa Bodhisattvāya.

Hymn of Celebration

Let us celebrate the Dharma.

Celebrate every small awakening.
Celebrate every act of generosity.
Celebrate every reconciliation.
Celebrate every moment of courage.
Celebrate every person who turns toward wisdom.

Celebration is not the end of practice.

Celebration gives strength
For the continuation of practice.

Namo Kṛṣṇa Bodhisattvāya.

Hymn of Impermanent Joy

This moment will pass.
This song will end.
This friendship will change.
This body will age.
This world will transform.

Therefore let me appreciate this moment.

Not grasping.
Not possessing.
Not demanding permanence.

Simply receiving the gift
Of what is present.

Namo Kṛṣṇa Bodhisattvāya.

Hymn of the Joyful Return

Having discovered joy,
May I share it.

Having discovered peace,
May I cultivate peace around me.

Having discovered friendship,
May I become a friend to beings.

Having discovered beauty,
May I create beauty.

Having discovered Dharma,
May I communicate Dharma skillfully.

May joy become Bodhisattva activity.

Namo Kṛṣṇa Bodhisattvāya.

The Great Refrain

The assembly chants:

Namo Kṛṣṇa Bodhisattvāya.

Again:

Namo Kṛṣṇa Bodhisattvāya.

Again:

Namo Kṛṣṇa Bodhisattvāya.

Music gradually becomes silent.

The practitioner remains present.

Joy is experienced.

Joy is released.

Nothing is possessed.

The Vow of Joyful Compassion

May I rejoice in the happiness of others.

May I transform envy into sympathetic joy.

May I transform loneliness into friendship.

May I transform fear into courage.

May I transform attachment into gratitude.

May I transform pleasure into generosity.

May I transform beauty into contemplation.

May I transform music into Dharma.

May I transform friendship into service.

May I transform devotion into practice.

May I transform joy into compassion.

Dedication

May those who have forgotten joy rediscover wholesome happiness.

May those trapped in envy discover sympathetic joy.

May those isolated from others discover friendship.

May those burdened by despair encounter encouragement.

May music bring beings together.

May beauty awaken gratitude.

May celebration strengthen the Saṅgha.

May devotion become wisdom.

May love become compassionate action.

May Kṛṣṇa Bodhisattva's joyful compassion complement Mātaṅgī's enlightened expression.

May Amitābha's compassion give joy its foundation.

May Akṣobhya's wisdom give joy its stability.

May Jesus Bodhisattva's compassionate love deepen its universality.

May every wholesome joy become a cause for awakening.

May all beings attain Buddhahood.

Namo Kṛṣṇa Bodhisattvāya.

Namu Amida Butsu.

Namo Akṣobhya Buddhāya.

Below is the next hymn section, treating **Jesus Bodhisattva** as an original Bodhisattva figure within the tradition's universal Bodhisattva framework.

Hymns to Jesus Bodhisattva

Jesus Bodhisattva represents **compassionate love, forgiveness, self-giving service, courageous truthfulness, reconciliation, care for the suffering, and love without possessiveness** within the Sādhaka Abhiratimitra Tradition.

His path teaches that compassion must enter ordinary human relationships.

The Bodhisattva does not merely contemplate suffering.

He approaches it.

He does not answer hatred with hatred.

He does not confuse love with weakness.

He does not seek domination through spiritual authority.

Instead, he embodies a compassion that serves, forgives, teaches, and reconciles while remaining guided by wisdom.

His invocation is:

Namo Jesus Bodhisattvāya.

Hymn of Compassionate Love

Jesus Bodhisattva,
Bodhisattva of compassionate love,
Open the heart that has become closed.

Where hatred has taken root,
May compassion arise.

Where loneliness has taken root,
May friendship arise.

Where despair has taken root,
May hope arise.

May love become action.
May compassion become service.

Namo Jesus Bodhisattvāya.

Hymn of the Compassionate Heart

May my heart remain open
To the suffering of beings.

May I not turn away
Simply because suffering is difficult to witness.

May I remain present
Without becoming overwhelmed.

May wisdom guide compassion.
May compassion soften wisdom.

May the two become inseparable.

Namo Jesus Bodhisattvāya.

Hymn of Forgiveness

When anger arises,
May forgiveness become possible.

Not forgiveness without discernment.
Not forgiveness that denies harm.
Not forgiveness that abandons appropriate boundaries.

Rather,
May hatred cease to govern the heart.

May the cycle of retaliation end.

May wisdom determine what reconciliation requires.

Namo Jesus Bodhisattvāya.

Hymn of Love Without Possession

May I love without possessing.
May I care without controlling.
May I serve without demanding gratitude.
May I give without creating debt.

May love remain free.

May friendship remain spacious.

May compassion respect the freedom
Of every being.

Namo Jesus Bodhisattvāya.

Hymn of the Servant

Let me serve without seeking glory.

Let me help without demanding recognition.

Let me wash the feet of the weary
Through humble acts of service.

May greatness be measured
By compassion rather than status.

May authority become responsibility.
May strength become service.

Namo Jesus Bodhisattvāya.

Hymn of the Poor and Suffering

May I remember those who suffer.

Those without shelter.
Those without companionship.
Those who grieve.
Those who are forgotten.
Those who are afraid.
Those who have lost hope.

May I not romanticize suffering.

May compassion seek concrete benefit.

Where food is needed,
May food be offered.

Where companionship is needed,
May companionship be offered.

Where protection is needed,
May protection be offered wisely.

Namo Jesus Bodhisattvāya.

Hymn of Loving-Kindness

May I wish well for those I know.

May I wish well for those I do not know.

May I wish well for those who disagree with me.

May I wish well even for those
Who have caused harm,
Without excusing harmful conduct.

May every being encounter
Conditions favorable to awakening.

Namo Jesus Bodhisattvāya.

Hymn of the Good Samaritan

When another lies wounded,
May I not pass by.

May compassion interrupt my plans.

May I recognize suffering
Before asking whether the sufferer deserves help.

May wisdom determine what assistance is appropriate.

May the stranger become neighbor.

May the neighbor become friend.

May friendship become Dharma.

Namo Jesus Bodhisattvāya.

Hymn of the Lost Sheep

When a being becomes lost,
May compassion search.

When a being wanders,
May patience remain.

When a being falls,
May a hand be offered.

May I never regard another being
As permanently beyond awakening.

May every life remain worthy
Of compassionate concern.

Namo Jesus Bodhisattvāya.

Hymn of the Prodigal

When one who has wandered returns,
May the door remain open.

May shame not become another prison.

May repentance become transformation.

May reconciliation become possible
Where conditions permit it.

May wisdom protect all involved.
May compassion welcome genuine return.

Namo Jesus Bodhisattvāya.

Hymn of Truthful Love

Love does not require falsehood.

Compassion does not require pretending
That harmful actions are harmless.

May I speak truth without hatred.
May I correct without humiliation.
May I disagree without contempt.

May truth become medicine
Rather than a weapon.

Namo Jesus Bodhisattvāya.

Hymn of Courage

May I have courage to protect.
May I have courage to speak.
May I have courage to refuse injustice.
May I have courage to admit mistakes.

May I have courage to forgive.
May I have courage to change.

May courage remain guided by compassion.

May strength never become cruelty.

Namo Jesus Bodhisattvāya.

Hymn of the Cross

The cross becomes a symbol
Of compassionate endurance.

Suffering is not glorified.
Pain is not worshiped.
Cruelty is not justified.

Instead, the Bodhisattva remembers
That compassion may require sacrifice.

May I accept difficulty
When necessary for the protection and benefit of beings.

May I never seek suffering for its own sake.

Namo Jesus Bodhisattvāya.

Hymn of Resurrection

From despair, may hope arise.

From hatred, may reconciliation arise.

From ignorance, may wisdom arise.

From spiritual death,
May awakening arise.

May every ending become
An opportunity for transformation.

May the heart discover
That compassion can begin again.

Namo Jesus Bodhisattvāya.

Hymn of the Children

May children be protected.
May they be taught without fear.
May they encounter kindness.
May they encounter wisdom.

May adults remember
Their responsibility toward the vulnerable.

May no spiritual teaching
Become an excuse for exploitation.

May compassion protect innocence.

Namo Jesus Bodhisattvāya.

Hymn of the Teacher

Teach me to teach without domination.

May I offer Dharma without coercion.

May I say:

"Examine."
"Reflect."
"Practice."
"See for yourself."

May students develop wisdom
Rather than dependence upon personalities.

May spiritual authority remain accountable.

Namo Jesus Bodhisattvāya.

Hymn of the Open Table

Let the table become a place of welcome.

Let strangers become guests.
Let guests become friends.
Let friendship become community.

May food become generosity.
May conversation become listening.
May fellowship become Dharma.

May no one be reduced
To their social status or past mistakes.

Namo Jesus Bodhisattvāya.

Hymn of the Bread

Bread is broken.
Food is shared.
Hunger is answered.

May nourishment become compassion.

May I remember
That spiritual practice does not replace
The ordinary needs of embodied beings.

May Dharma become bread
For the hungry mind
And food become compassion
For the hungry body.

Namo Jesus Bodhisattvāya.

Hymn of the Cup

The cup is lifted.
Gratitude arises.

May every meal become remembrance.

May every drink become gratitude.

May every shared table become community.

May abundance become generosity.
May scarcity awaken compassion.

Namo Jesus Bodhisattvāya.

Hymn of Amitābha and Jesus Bodhisattva

Amitābha receives beings
Through Infinite Compassion.

Jesus Bodhisattva carries compassion
Into ordinary relationships.

Amitābha opens the Pure Land.
Jesus Bodhisattva opens the heart.

May the great vow become
Loving action in the world.

Namu Amida Butsu.

Namo Jesus Bodhisattvāya.

Hymn of Akṣobhya and Jesus Bodhisattva

Akṣobhya teaches unshakability.
Jesus Bodhisattva teaches compassionate love.

May love remain steady.
May courage remain compassionate.
May truth remain gentle without becoming weak.

May Mirror-Like Wisdom
Prevent compassion from becoming confusion.

Namo Akṣobhya Buddhāya.

Namo Jesus Bodhisattvāya.

Hymn of Mātaṅgī and Jesus Bodhisattva

Mātaṅgī teaches sacred speech.
Jesus Bodhisattva teaches compassionate speech.

May words heal rather than wound.
May truth liberate rather than humiliate.
May teaching awaken rather than dominate.

May every word become carefully offered.

Namo Mātaṅgī Bodhisattvāyai.

Namo Jesus Bodhisattvāya.

Hymn of Kṛṣṇa and Jesus Bodhisattva

Kṛṣṇa Bodhisattva teaches joyful compassion.
Jesus Bodhisattva teaches compassionate love.

May joy become love.
May love become friendship.
May friendship become service.
May service become awakening.

May the joyful heart
Become the compassionate heart.

Namo Kṛṣṇa Bodhisattvāya.

Namo Jesus Bodhisattvāya.

Hymn of the Bodhisattva's Neighbor

Who is my neighbor?

The one who suffers.
The one who rejoices.

The one who is near.
The one who is distant.
The stranger.
The friend.
The difficult person.
The forgotten person.

May compassion recognize
The possibility of awakening in every being.

Namo Jesus Bodhisattvāya.

Hymn of Reconciliation

Where there is division,
May understanding arise.

Where there is hatred,
May hatred cease.

Where there is misunderstanding,
May dialogue begin.

Where reconciliation is possible,
May courage pursue it.

Where reconciliation is not yet possible,
May wisdom establish appropriate distance
Without hatred.

Namo Jesus Bodhisattvāya.

Hymn of the Bodhisattva's Love

Love the suffering being.

Love without possession.

Love without domination.

Love without demanding repayment.

Love without abandoning wisdom.

Love without denying truth.

Love without hatred.

May compassionate love
Become a path toward Buddhahood.

Namo Jesus Bodhisattvāya.

The Great Refrain

The assembly chants:

Namo Jesus Bodhisattvāya.

Again:

Namo Jesus Bodhisattvāya.

Again:

Namo Jesus Bodhisattvāya.

Silence follows.

The practitioner rests in the heart.

No argument.

No domination.

No demand.

Only compassion.

The Vow of Compassionate Love

May I love without possessing.

May I serve without demanding recognition.

May I forgive without denying wisdom.

May I speak truth without hatred.

May I protect without becoming cruel.

May I welcome without abandoning discernment.

May I listen before judging.

May I help where help is truly beneficial.

May I rejoice in the awakening of others.

May I refuse to make another being permanently irredeemable.

May I remember the vulnerable.

May I remember the lonely.

May I remember the suffering.

May I remember that wisdom and compassion belong together.

May compassionate love become Bodhisattva activity.

Dedication

May those who are lonely encounter friendship.

May those who grieve encounter compassion.

May those who hunger encounter nourishment.

May those who are confused encounter wisdom.

May those who are afraid encounter courage.

May those who have caused harm encounter conditions for transformation.

May those who have been harmed encounter safety and healing.

May those divided by hatred discover the possibility of reconciliation.

May those who teach remain humble.

May those who lead remain servants.

May those who practice remain compassionate.

May Jesus Bodhisattva's compassionate love complement Amitābha's Infinite Compassion.

May Akṣobhya's wisdom protect compassion from confusion.

May Mātaṅgī's enlightened speech give love a voice.

May Kṛṣṇa's joyful compassion give love a song.

May every act of genuine compassion become a cause for awakening.

May all beings attain Buddhahood.

Namo Jesus Bodhisattvāya.

Namu Amida Butsu.

Namo Akṣobhya Buddhāya.

Frequently Asked Questions

1. What is the Sādhaka Abhiratimitra Tradition?

The Sādhaka Abhiratimitra Tradition is a Mahāyāna Buddhist synthesis centered upon:

Shin Buddhism,

Zen,

Yogācāra,

the Akṣobhyavyūha,

Amitābha Buddha,

Akṣobhya Buddha,

and **the universal Bodhisattva path**.

Its distinctive movement is:

Amitābha's compassion → Zen's direct awareness → Yogācāra's transformation of consciousness → Akṣobhya's adamantine wisdom → Bodhisattva activity.

---

2. What is the central teaching of the tradition?

The central teaching is that **compassion and wisdom must become inseparable**.

Amitābha represents compassionate entrusting.

Akṣobhya represents unshakable wisdom.

Zen provides direct contemplative practice.

Yogācāra explains the transformation of consciousness.

The Bodhisattva path gives the entire process its universal purpose.

The practitioner therefore does not seek awakening merely for personal spiritual attainment.

The ultimate aspiration is:

May awakening become beneficial to all beings.

---

3. Why is Amitābha so important?

Amitābha represents the compassionate gateway of the path.

For beings living in Mappō, spiritual practice may feel extremely difficult.

Amitābha's vow therefore becomes a source of hope and entrusting.

The practitioner does not need to pretend to possess extraordinary spiritual abilities.

Instead, one receives the Dharma through Other-Power and responds with gratitude and practice.

---

4. What is Shinjin?

Shinjin is profound **entrusting** in Amitābha's compassionate vow.

It is more than intellectual belief.

It involves a transformation in the practitioner's relationship to self-power.

Instead of believing:

"I must manufacture my own salvation through spiritual achievement,"

the practitioner recognizes dependence upon causes and conditions beyond the isolated ego.

---

5. What is the Nembutsu?

The Nembutsu is the recitation or remembrance of Amitābha's Name:

Namu Amida Butsu.

Within this tradition it expresses:

entrusting,

gratitude,

remembrance,

and **devotional orientation toward Amitābha**.

---

6. Does Other-Power mean that practice is unnecessary?

No.

Other-Power does not mean passivity.

The practitioner continues:

Nembutsu,

Zazen,

ethical discipline,

study,

mindfulness,

Yogācāra contemplation,

and **Bodhisattva service**.

The difference is that these practices are not used to inflate the practitioner's sense of spiritual self-sufficiency.

---

7. Why is Zen included?

Zen provides direct contemplative practice.

The practitioner does not merely read about consciousness.

The practitioner sits.

Thoughts arise.

Feelings arise.

Sensations arise.

The practitioner observes them directly.

Thus Zen provides the experiential dimension of the tradition.

---

8. Is Zazen supposed to produce a special state?

Not necessarily.

Zazen is not primarily a search for extraordinary experiences.

The practitioner sits and encounters experience as it arises.

The practice becomes:

Sit. Observe. Recognize. Release. Return.

---

9. Why is Yogācāra included?

Yogācāra provides a systematic examination of consciousness.

It asks how:

perception,

memory,

habit,

self-grasping,

karma,

and **conceptual construction**

shape experience.

This gives the practitioner a philosophical framework for understanding what meditation reveals.

---

10. What does "consciousness-only" mean?

It should not be understood simplistically as:

"My individual mind creates everything."

Yogācāra is concerned with how experienced reality is structured through consciousness and cognition.

The teaching directs attention toward the processes through which experience becomes interpreted and appropriated.

---

11. What is the ālayavijñāna?

The ālayavijñāna is the **storehouse consciousness** described in Yogācāra.

It provides a framework for understanding continuity and karmic conditioning.

Repeated actions establish tendencies.

These tendencies influence future experience.

The practitioner therefore asks:

What seeds am I continually planting?

---

12. What are the Three Natures?

The Three Natures are:

Imagined Nature,

Dependent Nature,

and **Perfected Nature**.

The Imagined Nature concerns mistaken conceptual constructions.

The Dependent Nature concerns phenomena arising through causes and conditions.

The Perfected Nature concerns realization of reality free from the mistaken dualistic construction.

---

13. Why is Akṣobhya the second great Buddha of the path?

Amitābha represents compassionate reception.

Akṣobhya represents adamantine training.

The movement is therefore:

Receive compassion.

Develop stability.

Transform consciousness.

Become capable of compassionate action.

---

14. What does "adamantine" mean?

It means **unshakable and resilient**.

It does not mean emotionally hard, cruel, or incapable of change.

The adamantine practitioner remains steady while responding intelligently to changing circumstances.

---

15. What is Abhirati?

Abhirati is the Eastern Pure Land associated with Akṣobhya.

Within this tradition, Abhirati symbolizes a field of:

discipline,

wisdom,

stability,

purity of conduct,

and **Bodhisattva training**.

---

16. What is Mirror-Like Wisdom?

Mirror-Like Wisdom is the wisdom associated with Akṣobhya.

Like a mirror, awakened consciousness can reflect phenomena without unnecessary attachment or rejection.

Pleasant experiences appear.

Unpleasant experiences appear.

The mind does not need to possess one or hate the other.

---

17. Does Akṣobhya teach emotional suppression?

No.

Unshakability does not mean pretending emotions do not exist.

Anger can be recognized.

Fear can be recognized.

Grief can be recognized.

The practitioner learns not to automatically become those emotions or allow them to dictate harmful action.

---

18. What is the relationship between Amitābha and Akṣobhya?

They represent complementary dimensions of awakening.

Amitābha — compassion.

Akṣobhya — wisdom.

Compassion without wisdom can become confused.

Wisdom without compassion can become cold.

The tradition therefore seeks their integration.

Namu Amida Butsu.

Namo Akṣobhya Buddhāya.

---

19. Why are two Pure Lands emphasized?

Sukhāvatī and Abhirati represent complementary stages of the path.

Sukhāvatī emphasizes:

entrusting,

compassion,

hearing the Dharma,

and **non-retrogression**.

Abhirati emphasizes:

stability,

discipline,

wisdom,

and **adamantine training**.

---

20. Is Sukhāvatī merely a paradise?

No.

Its primary importance is its function as a **field conducive to awakening**.

The descriptions of beauty, music, lotus flowers, and abundance point toward an environment in which beings continually encounter conditions supporting Dharma practice.

---

21. Why aspire to birth in Sukhāvatī?

The deepest aspiration is not simply:

"I want somewhere comfortable."

It is:

"May I encounter conditions in which awakening becomes secure, so that I can continue toward Buddhahood for the benefit of beings."

---

22. Why aspire toward Abhirati?

Abhirati represents the further development of adamantine wisdom.

The practitioner seeks conditions conducive to:

clarity,

discipline,

patience,

freedom from hatred,

and **the transformation of consciousness**.

---

23. What is the Bodhisattva path?

The Bodhisattva path is the aspiration to attain Buddhahood while working for the benefit and liberation of all beings.

It combines:

wisdom,

compassion,

ethical conduct,

patience,

meditation,

generosity,

and **skillful means**.

---

24. Does the Bodhisattva abandon samsara?

The Bodhisattva does not romanticize samsara.

Samsara contains:

birth,

aging,

illness,

death,

loss,

ignorance,

and **suffering**.

But the Bodhisattva also recognizes that beings within conditioned existence can encounter awakening.

Therefore the response is compassionate engagement rather than hatred of existence.

---

25. What is skillful means?

Skillful means means responding appropriately according to circumstances.

One person may need:

teaching.

Another may need:

listening.

Another may need:

food.

Another may need:

friendship.

Another may need:

silence.

The Bodhisattva does not force one method upon every being.

---

26. Who is Mātaṅgī Bodhisattva?

Mātaṅgī Bodhisattva is an original doctrinal figure of this tradition representing:

enlightened speech,

music,

art,

creative expression,

and **Dharma communication**.

Her teaching is that creative expression can become a vehicle for awakening.

---

27. Who is Kṛṣṇa Bodhisattva?

Kṛṣṇa Bodhisattva is an original doctrinal figure representing:

joyful compassion,

loving devotion,

friendship,

sacred music,

sympathetic joy,

and **skillful means**.

His teaching prevents the Bodhisattva path from becoming needlessly grim.

---

28. Who is Jesus Bodhisattva?

Jesus Bodhisattva is an original doctrinal figure within this tradition representing:

compassionate love,

forgiveness,

service,

reconciliation,

truthful compassion,

and **care for suffering beings**.

His inclusion expresses the tradition's universal Bodhisattva principle through the archetype of compassionate love.

---

29. Are Mātaṅgī, Kṛṣṇa, and Jesus traditional Buddhist Buddhas?

No.

Within this work they are explicitly treated as **original doctrinal figures of the Sādhaka Abhiratimitra Tradition**.

They are incorporated into its universal Bodhisattva framework rather than presented as historical figures from the classical Buddhist canon.

---

30. Does the tradition replace the traditional Buddhist Bodhisattvas?

No.

Traditional figures remain central:

Avalokiteśvara represents compassion.

Mahāsthāmaprāpta represents strength.

Mañjuśrī represents wisdom.

Samantabhadra represents practice.

Kṣitigarbha represents the great vow and endurance.

The original figures complement rather than erase these traditional Bodhisattvas.

---

31. What is the role of Avalokiteśvara?

Avalokiteśvara represents compassionate responsiveness.

The practitioner learns:

Listen before acting.

Understand suffering before prescribing solutions.

Let compassion become concrete.

---

32. What is the role of Mañjuśrī?

Mañjuśrī represents wisdom and discriminating insight.

He reminds the practitioner that good intentions alone do not guarantee beneficial consequences.

Compassion must be guided by wisdom.

---

33. What is the role of Samantabhadra?

Samantabhadra represents the actualization of Bodhisattva vows through conduct.

The practitioner therefore asks:

What can I do today?

---

34. What is the role of Kṣitigarbha?

Kṣitigarbha represents endurance and the great vow to remain committed to beings even when circumstances are difficult.

---

35. What is the role of Mahāsthāmaprāpta?

Mahāsthāmaprāpta represents spiritual strength.

Compassion requires endurance.

The practitioner must continue even when results are slow.

---

36. What does Mappō mean for practice?

Mappō represents an age in which traditional spiritual capacities are understood to have declined.

The teaching therefore emphasizes accessible forms of practice, particularly:

Amitābha,

Shinjin,

and **Nembutsu**.

It does not mean that all practice becomes pointless.

---

37. Can someone practice Zen and Shin Buddhism together?

Within this tradition, yes.

Nembutsu can express entrusting.

Zazen can cultivate direct awareness.

They need not be understood as mutually exclusive.

---

38. Can someone practice Yogācāra and Pure Land together?

Yes.

Pure Land provides devotional and soteriological orientation.

Yogācāra provides an analytical framework for understanding consciousness and transformation.

---

39. Is meditation required for Shin practice within this tradition?

The tradition does not reduce Shin practice to meditation.

Shinjin and Nembutsu remain central.

However, Zazen and other contemplative practices are incorporated as complementary disciplines.

---

40. Is the Nembutsu a magical formula?

It should not be understood merely as a magical mechanism.

Its deeper function is remembrance, entrusting, gratitude, and orientation toward Amitābha's vow.

---

41. What does enlightenment mean in this tradition?

Enlightenment means profound transformation of wisdom and compassion culminating in Buddhahood.

It is not simply:

feeling peaceful,

having unusual experiences,

or **never experiencing unpleasant emotions**.

The final standard is transformation of life and consciousness.

---

42. Does awakening mean that suffering disappears immediately?

No.

Awakening transforms one's relationship to conditioned experience.

The practitioner may still encounter:

pain,

loss,

illness,

and **difficult circumstances**.

The difference concerns how these experiences are understood and responded to.

---

43. Does enlightenment make someone perfect?

The tradition warns against casually claiming enlightenment.

Spiritual insight does not justify:

pride,

exploitation,

manipulation,

or **unaccountable authority**.

A genuine Bodhisattva orientation should produce greater humility and compassion.

---

44. What is the daily foundation of practice?

A simple daily pattern can be:

Take refuge.

Recite the Nembutsu.

Practice Zazen.

Observe consciousness.

Study the Dharma.

Cultivate ethical conduct.

Perform an act of compassion.

Dedicate the merit.

---

45. What should a practitioner do when angry?

First, recognize the anger.

Then pause.

Investigate its causes.

Ask:

What interpretation is producing this anger?

What action would actually be beneficial?

Akṣobhya's example teaches:

Do not allow anger to become the master of conduct.

---

46. What should a practitioner do when discouraged?

Return to the simplest practice.

Sit.

Breathe.

Recite:

Namu Amida Butsu.

Remember the vow.

Do not demand immediate spiritual results.

The path continues through ordinary moments.

---

47. What is the ultimate purpose of the tradition?

The ultimate purpose is **Buddhahood for the benefit of all beings**.

Everything else is subordinate to that aspiration.

Faith supports practice.

Practice supports wisdom.

Wisdom supports compassion.

Compassion becomes Bodhisattva activity.

The Final Question

48. What should the practitioner remember above everything else?

Remember five movements:

Entrust yourself to compassion.

Cultivate direct awareness.

Transform consciousness into wisdom.

Become unshakable without becoming hard.

Use awakening for the benefit of beings.

Then return to the simplest expression of the path:

Namu Amida Butsu.

Namo Akṣobhya Buddhāya.

May all Buddhas and Bodhisattvas guide the practitioner.

May all beings attain Buddhahood.

Recommended Reading

The Sādhaka Abhiratimitra Tradition is best understood through sustained engagement with the Buddhist traditions and scriptures from which its framework draws inspiration.

The following reading guide moves from foundational Buddhist teachings toward **Pure Land, Zen, Yogācāra, Akṣobhya, and the Bodhisattva path**.

1. The Teachings of the Historical Buddha

Before entering the more specialized Mahāyāna traditions, the practitioner benefits from understanding the foundations of Buddhist thought.

Recommended areas include:

The Four Noble Truths

The Noble Eightfold Path

Dependent Arising

Impermanence

Non-Self

Karma

Meditation

Ethical conduct

These teachings provide the foundation upon which later Mahāyāna developments emerge.

2. The Larger Sukhāvatīvyūha Sūtra

The Larger Sukhāvatīvyūha is one of the foundational scriptures of Pure Land Buddhism.

Its central narrative concerns **Dharmākara Bodhisattva**, his vows, his cultivation, and his eventual Buddhahood as Amitābha.

The text should be read especially for its presentation of:

the great vows,

Sukhāvatī,

Amitābha's compassionate activity,

faith,

aspiration,

and **birth in the Pure Land**.

3. The Smaller Sukhāvatīvyūha Sūtra

This shorter Pure Land scripture presents Sukhāvatī and Amitābha in a more concentrated form.

It is especially useful for practitioners interested in devotional recitation and Pure Land visualization.

Its concise presentation makes it appropriate for repeated reading.

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4. The Amitāyurdhyāna Sūtra

The *Contemplation Sūtra* presents meditative contemplation of Amitābha, Sukhāvatī, and the Pure Land.

It is particularly relevant to the relationship between:

Pure Land devotion

and

meditative contemplation.

Within the Sādhaka Abhiratimitra Tradition, it provides an important bridge between devotional Pure Land practice and contemplative discipline.

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5. Shinran's Writings

Shinran is essential for understanding Shin Buddhism.

Particular attention should be given to:

Shinjin

Other-Power

the Nembutsu

Amitābha's Primal Vow

Mappō

and **the limitations of self-power**.

The *Kyōgyōshinshō* is particularly important for serious study.

---

6. The Tannishō

The *Tannishō* provides a concise presentation of teachings attributed to Shinran as remembered by Yuien.

It is especially valuable for understanding:

entrusting,

the Nembutsu,

Other-Power,

and **the relationship between faith and practice**.

It should be read alongside more substantial Shin Buddhist sources rather than treated as a complete systematic theology.

---

7. Hōnen's Teachings

Hōnen provides an important historical foundation for Japanese Pure Land Buddhism.

His emphasis on the Nembutsu helps illuminate the development that eventually produced Shinran's distinctive understanding of entrusting.

The practitioner should therefore study the relationship:

Hōnen → Shinran → later Shin Buddhism

rather than treating Shin Buddhism as appearing independently of earlier Pure Land developments.

---

8. The Akṣobhyavyūha

The *Akṣobhyavyūha* is the primary text for the tradition's Eastern Pure Land dimension.

It presents **Akṣobhya Buddha**, **Abhirati**, the Bodhisattva vow, and the conditions associated with Akṣobhya's Pure Land.

The practitioner should pay particular attention to:

Akṣobhya's vow,

purity of conduct,

the Bodhisattva path,

Abhirati,

and **the qualities of the Buddha-field**.

---

9. Prajñāpāramitā Literature

The Perfection of Wisdom literature provides an essential foundation for Mahāyāna understandings of:

emptiness,

non-attachment,

Bodhisattva practice,

and **wisdom**.

The *Heart Sūtra* and *Diamond Sūtra* are especially accessible introductions.

Longer Prajñāpāramitā texts reveal the depth of the philosophical framework.

---

10. The Heart Sūtra

The *Heart Sūtra* provides a concentrated expression of emptiness.

Its famous teaching:

Form is emptiness; emptiness is form.

should not be interpreted as nihilism.

Rather, the teaching points toward the absence of independent, permanent essence.

This provides an important philosophical foundation for non-dual awakening.

---

11. The Diamond Sūtra

The *Diamond Sūtra* examines attachment to conceptual identities, including attachment to the identity of "Bodhisattva."

Its teachings are especially relevant to the principle:

Practice without possessiveness.

Even compassion must not become another object of egoic possession.

---

12. Nāgārjuna

Nāgārjuna is indispensable for understanding Mahāyāna philosophy.

His writings on **śūnyatā**, dependent arising, and the Middle Way provide important background for understanding why emptiness does not mean nihilism.

His thought also provides essential context for later Mahāyāna developments.

---

13. Yogācāra Literature

For the Yogācāra dimension of the tradition, the practitioner should study works associated with:

Asaṅga

Vasubandhu

and later Yogācāra commentators.

Important themes include:

the eight consciousnesses,

ālayavijñāna,

the Three Natures,

the transformation of consciousness,

and **the Five Wisdoms**.

---

14. Vasubandhu

Vasubandhu is particularly important because of his connection to both **Yogācāra** and **Pure Land thought**.

His *Treatise on Rebirth in the Pure Land* provides an especially valuable bridge between contemplative analysis and Pure Land aspiration.

This makes Vasubandhu exceptionally relevant to the synthesis developed in this work.

---

15. The Thirty Verses

The *Triṃśikā-vijñaptimātratā* of Vasubandhu is one of the most influential concise presentations of Yogācāra.

It addresses:

consciousness,

the ālayavijñāna,

the transformation of consciousness,

and **the nature of perception**.

It is best approached after acquiring a basic understanding of Yogācāra terminology.

---

16. The Mahāyāna-saṃgraha

Associated with Asaṅga, this work presents a systematic account of important Yogācāra doctrines.

It is useful for practitioners who want to move beyond introductory explanations toward a more structured understanding of:

consciousness,

karma,

meditation,

and **the Bodhisattva path**.

---

17. Zen Literature

Zen should be studied not merely as philosophy but as a tradition of practice.

Important figures include:

Bodhidharma

Huineng

Mazu

Zhaozhou

Dōgen

and **Hakuin**.

Their teachings demonstrate different approaches to direct realization.

---

18. The Platform Sūtra

The *Platform Sūtra* is particularly important for understanding the development of Chan/Zen ideas concerning:

direct insight,

non-duality,

sudden awakening,

and **practice**.

It should be read critically and historically, recognizing that the text reflects layers of Buddhist tradition rather than assuming every element represents the historical Huineng verbatim.

---

19. Dōgen

Dōgen's writings provide profound reflections on Zazen and Buddhist practice.

The *Shōbōgenzō* is especially valuable for understanding the relationship between:

practice and realization,

time and impermanence,

being and practice,

and **awakening within ordinary activity**.

---

20. The Bodhisattva Precepts

The practitioner should study Mahāyāna ethical traditions alongside meditation and philosophy.

Wisdom without ethical discipline becomes unstable.

Compassion without discipline can become ineffective.

The Bodhisattva therefore cultivates conduct as an expression of awakening.

---

21. Śāntideva

Śāntideva's *Bodhicaryāvatāra* is among the most important texts for understanding the practical Bodhisattva path.

Particular attention should be given to:

bodhicitta,

patience,

generosity,

meditation,

wisdom,

and **dedication of merit**.

---

22. The Vimalakīrti Nirdeśa

The *Vimalakīrti Nirdeśa* demonstrates how profound Mahāyāna wisdom can be expressed within ordinary life.

Its central figure is not an isolated monastic but a sophisticated lay Bodhisattva.

This makes the text particularly useful for understanding:

Dharma within ordinary existence.

---

23. The Lotus Sūtra

The *Lotus Sūtra* provides an influential presentation of the **One Vehicle** and the universal possibility of Buddhahood.

Its teachings can deepen understanding of the tradition's emphasis upon a universal Bodhisattva path.

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24. The Avataṃsaka Sūtra

The *Avataṃsaka* presents an expansive vision of interdependent reality and Bodhisattva activity.

It is particularly relevant to:

Samantabhadra,

Bodhisattva vows,

interpenetration,

and **the vast scope of compassionate activity**.

---

25. Avalokiteśvara Literature

The practitioner should study texts concerning Avalokiteśvara, particularly the *Lotus Sūtra's* chapter on the Bodhisattva's compassionate manifestations.

This provides a traditional foundation for the principle that compassion can appear in whatever form is appropriate to beings.

---

26. Kṣitigarbha Literature

Texts associated with Kṣitigarbha illuminate the Bodhisattva's great vow and commitment to beings experiencing difficult circumstances.

They provide an important complement to the more contemplative aspects of the tradition.

---

27. Pure Land and Zen Together

The practitioner should not assume that devotional practice and meditation are necessarily opposites.

The central question is:

How can different practices support awakening without becoming objects of sectarian attachment?

The Sādhaka Abhiratimitra Tradition answers through integration rather than competition.

---

28. Comparative Mysticism

Comparative study can be useful when approached carefully.

Christian, Hindu, Islamic, Jewish, and other contemplative traditions can provide additional perspectives on:

devotion,

compassion,

prayer,

sacred music,

ethical transformation,

and **mystical experience**.

Such comparisons should illuminate Buddhist practice rather than erase important doctrinal differences.

---

29. Study of Jesus Bodhisattva

Jesus Bodhisattva is an original doctrinal figure of this tradition.

Therefore there is no historical Buddhist canon specifically devoted to him as a Bodhisattva.

The practitioner may instead study the Gospel traditions concerning Jesus and then contemplate how themes such as:

compassion,

forgiveness,

service,

reconciliation,

and **love of neighbor**

can be interpreted through the Bodhisattva framework established in this work.

---

30. Study of Kṛṣṇa Bodhisattva

Likewise, Kṛṣṇa Bodhisattva is an original doctrinal figure of this tradition.

The *Bhagavad Gītā* and wider Vaiṣṇava traditions provide important comparative material concerning:

devotion,

action,

discipline,

divine love,

and **sacred music**.

The Buddhist interpretation developed in this work should remain distinct from historical Hindu doctrines.

---

31. Study of Mātaṅgī Bodhisattva

Mātaṅgī Bodhisattva is likewise an original doctrinal figure within this tradition.

The practitioner may study Indian traditions surrounding Mātaṅgī for comparative purposes while recognizing that the **Bodhisattva interpretation presented here is a new doctrinal development**.

The central themes remain:

speech,

music,

art,

creativity,

and **Dharma communication**.

---

32. A Recommended Order of Study

A practitioner beginning from the beginning may follow this progression:

Foundation

1. Four Noble Truths
2. Noble Eightfold Path
3. Dependent Arising
4. Impermanence and Non-Self

Mahāyāna

5. Prajñāpāramitā
6. Heart Sūtra

7. Diamond Sūtra
8. Nāgārjuna
9. Bodhisattva ethics

Pure Land

10. Larger Sukhāvatīvyūha
11. Smaller Sukhāvatīvyūha
12. Amitāyurdhyāna Sūtra
13. Hōnen
14. Shinran
15. Tannishō

Akṣobhya

16. Akṣobhyavyūha
17. Akṣobhya's vow
18. Abhirati
19. Five Wisdoms

Yogācāra

20. Asaṅga
21. Vasubandhu
22. Eight Consciousnesses
23. Three Natures
24. Transformation of Consciousness

Zen

25. Platform Sūtra

26. Dōgen
27. Zazen
28. Direct realization

Universal Bodhisattva Path

29. Śāntideva
30. Vimalakīrti
31. Lotus Sūtra
32. Avataṃsaka
33. Avalokiteśvara
34. Samantabhadra
35. Kṣitigarbha

Comparative and Original Doctrinal Development

36. Jesus Bodhisattva
37. Kṛṣṇa Bodhisattva
38. Mātaṅgī Bodhisattva
39. Universal Bodhisattva practice
40. The integration of compassion and adamantine wisdom

The Principle of Study

The purpose of study is not accumulation.

A practitioner can possess hundreds of books and remain unchanged.

Therefore the tradition recommends three movements:

Study.

Contemplate.

Practice.

Study without practice becomes intellectual accumulation.

Practice without study can become confused.

Contemplation without compassion can become self-absorption.

The three should support one another.

The Book as a Beginning

This work itself should not be treated as the final authority.

The practitioner should investigate its claims, compare them with Buddhist scriptures and historical traditions, recognize where the Sādhaka Abhiratimitra Tradition introduces original teachings, and determine through practice what genuinely leads toward wisdom and compassion.

The highest purpose of Dharma study is transformation.

Therefore:

Do not merely collect teachings.

Allow teachings to transform conduct.

Do not merely admire wisdom.

Practice wisdom.

Do not merely speak of compassion.

Become compassionate.

And finally:

May learning become practice.

May practice become wisdom.

May wisdom become compassion.

May compassion become Buddhahood for the benefit of all beings.

Namu Amida Butsu.

Namo Akṣobhya Buddhāya.

Namo Mātaṅgī Bodhisattvāyai.

Namo Kṛṣṇa Bodhisattvāya.

Namo Jesus Bodhisattvāya.

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Final Index Reflection

The vocabulary of *The Way of Adamantine Faith* ultimately converges upon a single movement.

Amitābha gives the practitioner confidence in compassion.

Shinjin gives the practitioner entrusting.

Nembutsu gives the practitioner remembrance.

Zen gives direct contemplation.

Yogācāra gives analysis of consciousness.

Akṣobhya gives adamantine stability.

Abhirati gives a field of training.

Mātaṅgī gives enlightened expression.

Kṛṣṇa Bodhisattva gives joyful compassion.

Jesus Bodhisattva gives compassionate love.

The great Bodhisattvas give models of wisdom, compassion, strength, practice, and vows.

And the final aspiration remains:

May compassion and wisdom become inseparable.

May consciousness become wisdom.

May wisdom become compassionate activity.

May every practice become a cause for awakening.

May all beings attain Buddhahood.

Namu Amida Butsu.

Namo Akṣobhya Buddhāya.

Namo Mātaṅgī Bodhisattvāyai.

Namo Kṛṣṇa Bodhisattvāya.

Namo Jesus Bodhisattvāya.

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